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COMPREHENSIVE STUDY OF MALAVASTHAMBHA AND ITS TREATMENT WITH MEDICINAL PLANTS.

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ABSTRACT:

Swastha individual is the one who has his dosha, dhatu , agni and malakriya in balance state. Along with dosha and dhatus, malas play a crucial role in maintaining the trinity of body. Purisha-stool, mutra-urine and sweda-sweat are considered to be the major (sthool) class of malas. Purisha is the excretory bi-product of the process of digestion of food material and is therefore known as Anna-mala. Elimination of the malas in an effective way is important for maintenance of better health. Malavashthambha is such a condition which is considered as a threatening symptom in many diseases. Malavasthambha has been well described as purvaroop, samanya lakshana and upadrava of many diseases. So here an attempt has been made to collect the information regarding the malavasthambha in ayurvedic texts and medicinal plants which are useful in treating Malavasthambha.

KEYWORDS: Purisha, Malavasthambha, Virechan, Vyadhi, Medicinal plant.



International Research Journal of Integrated Medicine & Surgery

INTRODUCTION:

Ayurveda is the science of life. It places great emphasis on prevention and encourages the maintenance of health through close attention to balance in one's life, right thinking, diet, lifestyle and use of medicinal plants. The basic aim of Ayurveda is to cure the atura and to maintain swasthya of swastha.

स्वस्थस्य स्वास्थ्यरक्षणं, आतुरस्य विकारप्रशमनं। (च. सू. २६/३०)

Swastha individual is the one who has his dosha, dhatu, agni and malakriya in balance state. The concept of formation of body is deeply explained in this system of medicine. Along with dosha and dhatus, malas play a crucial role in maintaining the trinity of body.

दोष धातु मलमूलं हि शरीरम् I (सु. सू. १५/३)

किट्टम अन्नस्य विटमूत्रम I (च. वि. १५/१८)

अवष्टम्भो देहधारणशक्तिः I (च. सू. ११/५)

At the end of digestion malas are formed. Malas are classified into sthool and sukshma malas. Purisha-stool, mutra-urine and sweda-sweat are considered to be the major (sthool) class of malas. Purisha is the excretory bi-product of the process of digestion of food material and is therefore known as Anna-mala. Karya of Purish is Avashtambha means dehadharan shakti for some time. Then it has to be excreted from body. If malas or the waste products are not formed at regular basis, besides the beneficial products, which feed nutrients to the dhatu-tissue, then the anabolic and the catabolic processes are ultimately and its result in the formation of malforming dhatu-tissues. Elimination of the malas in an effective way is important for maintenance of better health. Malavashthambha is such a condition which is considered as a threatening symptom in many diseases.

AIM: Comprehensive study of Malavasthambha and medicinal plants.

OBJECTIVES:

1. To study Purisha mala in detail.
2. To study Malavasthambha in detail.



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3. To study medicinal plants useful in Malavasthambha.

MATERIALS AND METHODS:

Available references of Purisha mala, Malavasthambha, karma, medicinal plants from ancient Ayurvedic texts like Charak Samhita, Sushrut samhita, Ashtang Sangraha, Ashtang Hridayam, Madhavnidan, Bhavaprakash nighantu and Adarsha Nighantu are compiled.

Pakvashaya & Guda:

Utpatti-

In the 3rd month of pregnancy there is formation of Pancha pindaka- 4 limbs (2 upper limbs and 2 lower limbs) and head as mentioned by Acharya Sushrut. He also stated that the anga-pratyangas (organs and the other structures) also start developing i.e. there is minute manifestation of organs and other structures in this month. According to Bhadrashounak, pakvashaya and guda are initially formed due to vayu being sited in that region. According to Acharya Charaka and Bhavmishra, all the anga pratyangas develop at a time.

Unduk represent the proximal part of Guda (rectum). The genesis of this organ is from mala of rakta. According to Dalhana's opinion, it provides storage place for the separated mala. During the pachana of sara bhag of aantra, guda, basti, rakta and kapha, vayu enters and formation of all these organs take place. Acharya Charaka in sharir sthana, has mentioned guda as bahirmukh strotas as well as one of the dashpranayatana.

Pramana of Purish-

Pramana of purisha in Sharira is 7 anjali.

Muscles involved for defaecation-

In excretion process of the purisha (faecus), the muscles involved are spincter ani externus and ischio-rectal fossa.

Synonyms of Purish-

Shakrit, Ucchar, Upaveshan, Vit, Vishtha, Avaskar, Gutha, Shamal, Varchas, Varchaska.

Examination of purisha-

The prakrit color of purisha: Pitta (yellowish)



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Vikrit colour of purisha:krushna(black), rakta(red), shukla(white) and tilapishtanibha.

Normal taste : Katu.

When the food gets completely digested: Alpa (less) odour

If the food is incompletely digested: Bhrusha durgandhi (bad smell) which signifies the emergence of Ama.

A specific technique of stool examination i.e., **Jala Nimajjan** has been described to detect the presence of Ama thereby inferring the status of Agni in the body.

If the **purisha sinks**

: it indicates the **presence of Ama**.

If **purisha float**

: Ama is absent in the stool.

Composition-

Purisha is composed of **prithvi, vayu and agni mahabhootas**. After the complete digestion of the food, it is divided into sara bhag(useful product) and the kitta bhag (waste product) . Malas are better known as dushya pollutants. Mala of rasa dhatu i.e. kapha and that of rakta dhatu i.e. pitta are eliminated from the body along

with the sthool purisha. The process of excretion goes on smoothly due to the majja dhatu mala as it provides snigdhatta to the purisha. The formation of purisha takes place in pakvashaya (large intestine) whereas it segregates and eliminates in the sthool guda (anal canal). Guda is the marma which is responsible for the sara-kitta vibhajan (useful and waste product separation) and it is the site where digestion process gets completed.

Function – Avasthambha is the function of purisha. Avasthambha means *Shariradharana*. Purisha performs this karma till it is present in the sharira. The properly formed purisha gives strength to the body. As earlier mentioned, for the proper working of human body the dosha, dhatus and malas are equally important.

Purishavaha strotas dushti hetu-

- *Vidharana* (suppression of urge for defecation)
- *Atyashan* (intake of food in large quantity)
- *Ajeerna* (indigestion)



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- *Adhyashana* (intake of food before digestion of previous meal)
- *Durbalagni* (weak digestion power), *Krusha* (emaciated)

Purishavaha strotas dushti lakshana-

- *Krucchrena Alpa* (voiding of small quantity of faeces with difficulty),
- *Sashabda Sashool* (voiding of stool with sound and pain),
- *Ati Drava atigrathit atibahu* (voiding of large quantity of faecus of very watery or very scybalous consistency)

Malavasthambha-

Malavasthambha as a disease has not been mentioned in any Samhitas rather it is listed as a lakshana in various diseases.

Causes-

Vishamashana, Adyashana, Langhana, Guru laghu ruksha shushka vishthambi picchil food intake, fermented food consumption, ratrijagarana, divasvapa, ativyayam, avyayam, atimaithun, vegavidharana, chinta, agnimandya.

Purvaroop-

Adhodar guruta, durgandhata, kshudhamandya, incomplete voiding of the faecus, durgandhit apana nissaran.

Lakshana-

Adhmana, forceful defeacation, scybalous faecus, painful passing of faecus, frequent belching, shirshool, hrillas, utsaha hani, aalasya, udarashool, udardaha, urovidaha, excessive sleep, krucchra vyavayata and krucchra raja pravritti.

Routinely, **two types of malavasthambha** exist-

1. Vata pradhana- Sushka,grathila malapravritti, shool, adhmana, pravahana
2. Vata Kapha pradhana- Mala-picchil,shithila,spravahana; Adhodarguruta, mukhapraseka, mukhadurgandhi, kshudhamandya.

Upadrava-

Nidranasha,shirshool,udarshool,udavarta,ars ha,parikartika, gudabhransha,vridhhi.



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Sadhya asadhyata-

- Newly marked malavasthambha is Sukhasadhya.
- Malavasthambha in jirnavastha is kashtasadhya.
- Vruddhavastha it is yapy or asadhya.

REVIEW OF MALAVASHTAMBHA IN CLASSICAL TEXTS

Sr.No	Vyadhi (Disease)	Purva rupa	Lakshana	Upadrava	Asadhyatva lakshan
1	Vataj jwar		Gadavitakata		
2	Sannipataj jwar		Swedmutra Purishanam chritdarshanamalpasha		
3	Hataujasa jwar/ abhinyas jwar				Swead vin mutra varjit
4	Jwar aamavastha		Vibandha		
5	Jwar			Vitgraha	
6	Vataj pleeharog		Malavashtambha		
7	Aamavat			Vidvibaddh ata	
8	Koshthagata vata		Nigraho mutravarchaso		
9	Pakwashayag at vata		Kruchcha mutrapurishtwam		
10	Gudagat vata		Grahovin mutravatanam		



International Research Journal of Integrated Medicine & Surgery

11	Purishaavrut vata		Malavashtambha		
12	Mahashwas		Baddhamutravarcha		
13	Kshayaja kaas		Bhinnasanhatvarchastva m		
14	Jarashosha		Shushkarukshamalachcha vi		
15	Udar		Sangovatapurishayo		
16	Pleehodar- yakrutodar		Purishasanga		
17	Ajeerna		Vibandha		
18	Vishtabhajee rna		Malavataapravruttitshch a		
19	Kaphaj arochak		Malavibaddhata		
20	Atisaar	Vitsanga			
21	Vataj shool		Vitvatsanstambhan		
22	Kaphaj shool		Stimitkoshthashirogurutv ai		
23	Vataj parinam shool		Vinmutravibandharativep anai		
24	Vatanirodhaj udavarta		Vatamutrapurishanam sango		



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Treatment for Malavasthambha:

1. Anuloman karma:

The action which will do malapaka and removes the bandha and expel mala downwards is known as 'Anuloman'. Generally this dravyas possess Madhur, amla & kashaya rasa, madhur vipaka, ushna virya and guru, snigdha guna and the special property of 'Sara guna'. E.g. Haritaki, Draksh, Amalaki, Peelu.

Mode of action:

Prithvi + Jala mahabhut

<p>Prithvi mahabhuta will absorb jala from intestines and increase the jala praman in mala or purisha, which will increase the guru guna of mala leading to its adhogaman. We can compare this action with bulk forming laxative. e.g. Ashwagol</p>		<p>Jala mahabhut with Samanya- vishesh siddhant and osmosis, increase the jala quantity in intestines which increases the water content in mala, soften it, resulting in slight increase in peristalsis indirectly. We can compare this action with Osmotic purgatives.</p>
	<p>This will lead to expel soft and pakva mala.</p>	



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2. Sransan:

The action by which malas which remain stick to the kostha will be expelled without paka (digestion) is known as Sransan. We can compare this action with simple purgative or stool softener. e.g Aragwadha, kampillak.

Mode of action: Jala + Agni mahabhut

<p>Jala mahabhut will dissolve the stool in it.</p>		<p>Simultaneously Agni mahabhut will irritate the intestinal mucosa; decrease absorption of water in intestine and hence accumulation of water in the gut will take place.</p>
	<p>This will lead to expel soft, pakva or pakva mala.</p>	

3. Bhedan:

The action by which solid or liquid purisha and malas i.e. baddha malas or abaddha malas etc, will be expelled downwards (through guda marga) is called as 'Bhedana' e.g. Katuki. Some of these drugs are similar to cholerectics or chologogues. Chologogues effect constricts gall bladder and expel bile into GIT which causes increased peristaltic movements leading to purgation.



International Research Journal of Integrated Medicine & Surgery

Mode of action: Generally Bhedan dravyas are katu, tikta rasatmak, ushna virya , katu vipaka and possess sukshma, tikshna, laghu and ruksha properties.

<p>Agni mahabhut with its ushna and tikshna guna irritate the intestinal mucosa which decrease absorption of water from intestinal wall and hence leads to water accumulation in the gut.</p>	<p>Simultaneously Vayu mahabhut with its ruksha and laghu guna irritate the intestinal mucosa and increase the peristaltic movements.</p>	<p>Tikshna guna prevent digestion and absorption also increases the peristaltic movements.</p>
	<p>This leads to expulsion of pakva, apakva, drava & ruksha mala. We can compare it with stimulant purgatives.</p>	



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4. Rechana:

The action by which the pakva or apakva malas/ doshas excretes downwards in the liquid form is known as Rechana. e.g. Trivrutt.

Mode of action:	Vayu mahabhut	Jala mahabhut	Prithavi	Vyavayi and
Generally Rechana dravyas are sarva rasatmak, ushna virya and possess sukshma, tikshna, vyavayi and vikasi properties. Agni mahabhut with its ushna and tikshna guna irritate the intestinal mucosa which decrease absorption of water from intestinal wall and hence leads to water accumulation in the gut.	increases the peristaltic movements.	will dissolve pakva, apakva, pishchil stool in it.	mahabhut with guru guna takes mala downward.	guna speed up the distribution all over body and prevent digestion and absorption.
		Hence watery		



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		stool with increased frequency and cramping pain is eliminated.		
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Medicinal plants useful in Malavasthambha:

Plants	Family	Latin name	Rasa	Virya	Vipaka	Guna	Action	Part used	Purgative content
Haritaki	Combretaceae	Terminalia chebula	Kashaya	Ushna	Madhura	Laghu ruksha	Anulomana	Fruit	Anthraquinone
Aragwadha	Leguminosae	Cassia fistula	Madhura	Sheeta	Madhura	Guru snigdha	Stransan	Falamajja	Anthraquinone glycoside
Kutaki	Scrophulariaceae	Picrorhiza kurroa	Tikta	Sheeta	Katu	Laghu ruksha	Bhedana	Root	
Trivrita	Convolvulaceae	Operculina terpeethum	Katu	Ushna	Katu	Laghu ruksha tikshna	Teevra rechana	Root	
Erand	Euphorbiaceae	Ricinus communis	Madhura	Ushna	Madhura	Guru snigdha teekshna	Bhedana	Root	fixed oil, Recin, ricinine,



International Research Journal of Integrated Medicine & Surgery

						sukshma			glycerols, ricinolic acids
Sonamukhi	Leguminosae	Cassia angustifolia	Tikta	Ushna	Madhura	Ruksha	Mrudurechana	Fruit	Sennoside A, B, C, D
Ashwagol	Plantaginaceae	Plantago ovata	Madhura	Sheeta	Madhura	Snigdhasarasara	Anulomana	Seed	mucilage
Jaypal	Euphorbiaceae	Croton tiglium	Katu	Ushna	Katu	Gurusnigdhatikshna	Teevra rechana	Seed	Phorbol ester and crotonic acid
Kampilak	Euphorbiaceae	Mallotus philippinensis	Katu	Ushna	Katu	Laghurukshatikshna	Rechana	Phalaraja	Rottlerin
Draksha	Vitaceae	Vitis vinifera	Madhura	Sheeta	Madhura	Snigdhasarasara	Mrudurechana	Fruit	
Danti	Euphorbiaceae	Baliospermum montanum	Katu	Ushna	Katu	Gurutikshnaruksha	Tikshnarechana	Root	



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DISCUSSION

Mala has the equivalent importance as that of Dosha and Dhatu. *Malas* are vital clues to human physiology & pathology as they are the by-products of bodily functions. Malas must be discarded by the body regularly for it to function properly. Malas can transform and affect Dhatus, which will in turn impact the balance of Doshas. This can cause a series of ailments.

Hence, wastes formed after the energy burning processes in the body have to be expelled. Although Mala are called 'Dhatu' because of their deha dharan property (Avastambha karma of Mala). But this malas should do Deha dharan for very less time, then malas should be expelled from body regularly. Otherwise it may imbalance dosha -dhatu and may lead to many diseases.

Purish is one of sthool mala. When purish is not excreted timely, it causes Malavasthambha. Malavasthambha has been well described as purvaroop, samanya lakshana and uapadrava of many diseases.

For treating Malavasthabha, virechana dravyas are mentioned according to their

mode of action, upayuktanga, kosta of the rugna. Haritaki, Aragvadhya, Trivritta, Eranda, Kampillak, Kutaki are dravyas which have proved their efficacy in Malavasthambha.

CONCLUSION:

Malas are as important as dosha, dhatu for Dehadharan, for healthy life. Regular expulsion of malas is necessary to keep body disease free. Purish comes under sthool mala. When Purish mala is not excreted regularly it causes Malavasthambha. Malavasthambha is very important symptoms which should not be neglected. Malavasthambha can be managed by changing dietary habits, physical activities. Malavasthambha should be managed considering prakruti of rugna, kind of vyadhi, mode of action of virechana dravyas.

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International Research Journal of Integrated Medicine & Surgery

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