

Review article**An Ayurvedic conceptual study on *Malavastambha* in children**

Kalyani P. Aher^{1,*}, Karuna Ratnaparkhi²
Associate Professor¹, Professor & HOD²
Department of Balrog^{1,2}

¹Tilak Ayurved Mahavidyalaya, Pune, Mahaashtra, India-411011

²Chhatrapati Shahu Maharaj Education Society Ayurved College, Sambhajinagar, Maharashtra, India-431002

* **Corresponding Author:** Dr. Kalyani P. Aher, E-mail: drkalyaniaher@gmail.com

Article Received on: 18/05/2024 Accepted on: 05/06/2024 Published on: 25/06/2024

ABSTRACT:

Constipation, termed as Anaha in Ayurveda, manifests as a common ailment across all age groups, particularly affecting children. Described as a condition of delayed or difficult defecation, it presents varied symptoms and etiologies. Ayurvedic texts provide extensive insights into Anaha, outlining its clinical manifestations, classifications, and treatments. While Anaha can emerge as an independent ailment, it often serves as a symptom of underlying diseases, hinting at obstructed bodily functions. Ayurvedic literature offers diverse perspectives on Anaha, considering it as a disease, symptom, precursor, complication, or even a manifestation of various disorders. Treatment approaches typically involve therapeutic measures like Swedana (sudation) and Pachana (digestive stimulation), aiming to restore normal bowel function and alleviate associated discomfort. Understanding Anaha through Ayurvedic principles provides comprehensive insights into its management and holistic healthcare practices.

KEY WORDS: Anaha, Malavastambha, Purisha, Ama

INTRODUCTION:

Ayurveda is Indian system of medicine. Ayurveda is composed of two words. Ayu means life and Ved means knowledge or science. Thus, Ayurveda is complete science of life including multidimensional concepts and not merely the medical science. The aim of Ayurveda is of two types, maintenance of health in healthy person by adopting the ritucharya, dinacharya and sadvritta and curing of a disease of diseased person, by adopting therapeutic measures. Ayurveda is divided into 8 branches Ashtangayurveda, Kaumarbhritya is one of the important branches of Ayurveda that deals with care of infants and children as well as their ailments and management. kaumarbhritya is available since the Vedic period, In Rigveda and Atharvaveda several references pertaining to the branch Kaumarbhritya is available. Charka, Shushrut, and vagbhat are 3 major pillars of Ayurveda also known as Bruhatrayee. Bruhatrayee shows many also references regarding Kaumarbhritya (Balroga). But Kashyap plays main role for specification of Kaumarbhritya as it mentioned particulars with respect of age. In Ayurveda there is condition which is similar to constipation in modern science. In Ayurvedic Shabda kosha vibandh meaning apravrutti. In Ayurveda direct reference of this diseases is not found in bruhatrayees. It is symptom found in most of the disease which mainly occurred due to vitiation of Apanvayu Amongst several

Functions of Apanvayu excretion of faeces & micturition are important functions. It means that if Apanvayu is disturbed by any cause it will interrupt the normal function of excretion of Faeces which will give rise to the symptom called malavibandha. As per Amar kosha Malavibandh is also known as Anaha. So, we will see description of Malvibandha as Anaha. In the paediatric age group prevalence of constipation is much higher at 30% Constipation can occur due to multiple factors these are lack of toilet training, faulty dietary habits, decreased physical activities, and obesity. Usually, there is an intentional or subconscious withholding of stool. An acute episode usually precedes the chronic course. (In Ayurveda there is condition which is similar to constipation in modern science. In Ayurvedic Shabda kosha vibandh meaning apravrutti. In Ayurveda direct reference of this diseases is not found in bruhatrayees. It is symptom found in most of the disease which mainly occurred due to vitiation of Apanvayu. As per Amar kosha Malavibandh is also known as Anaha. So, we will see description of Malvibandha as Anaha.

आनाहस्तु विबंधः स्यात् | - अमरकोष २/६/५५

Ayurvedic review of literature:

It will be taken from the ancient era till date from available sources, Through a literature survey of

Bruhatrayee laghutrayee, various Nighantus and modern text book will be taken into consideration collected by the Surfing website as well as reported research on the concerned subject. According to Samhita malavibandha is a symptom described in all Samhita's in this symptom anuloma gati of Apan becomes pratiloma and purish is obstructed in pakavashaya. According to recent data Constipation is a common problem in children of all ages in day-to-day life. Due to multiple factors, these are lack of toilet training, faulty dietary habits, decreased physical activities, and obesity. In constipation delay or difficulty in defecation due to hardened faces presents for two or more weeks and sufficient to cause significant distress to the patient. A brief of earlier work would help in understanding not only the concept of the disease as a whole but also the changing perspective about Malavibandha in modern times. History of any particular disease is the means to understand the origin, progress, and other characteristics of that disease. The reference to Malavibandha we get from the Vedic period itself. As per Amar Kosha, Malavibandh is also known as Anaha. (7). There are lot of things explained about understanding the Malavibandha & treating it since that period till the modern era. Reference of Malavibandha from various literatures is described as below

1. **Charka Samhita:** - In Sutrasthan, Acharya charak has described Anaha in Trishothiya Adhyaya no 18. Adhyaya along with two clinical subtypes its lakshyan Chikitsa Sutra, Vaman, Langhan, and Pachan. (8)
2. **Ashtanghridaya** - Ashtanghridaya has mentioned Anaha as Lakshyan. In Nidansthan Adhyaya 12 under Udarnidan and in chikitsasthan Adhyaya 15 under Udarchikitsa. (9)
3. **Bhavaprakasha:** - Bhavprakash has mentioned Anaha samanya lakshyan, its types and its management in Madhyam Khanda adhyaya 31 Udavartadhikara. (10)
4. **Bhaishajya Ratnavali:** - Gives some recipes for Anaha also mentioning about Pancha lavan Churna, and Naracha Rasa as an active treatment along with Pathya-Apathya. (11)
5. **Bhela Samhita:** - In bhel Samhita there is no description about Purishaj Anaha.
6. **Chakradatta:** - Mentioned Anaha treatment Langhan and Pachan. (12)
7. **Harita Samhita:** - In Harit Samhita, there is no description of Purishaj Anaha.
8. **Kashyapa Samhita:** - Acharya Kashyapa was mentioned about Malavibandh. It gives Hetu, Purvarup, Rupa, samprapti, and Chikitsa in chikitsasthan adhyaya Udavarta chikitsita. (13)
9. **Sushruta Samhita:** - Acharya Sushruta mentioned Anaha Lakshyana, types and treatment in Uttartantra adhyaya 55 udavartpratisedh and adhyaya 56 visuchikapratishedham. (14)

10. **Madhava Nidana:** - Madhav nidan mentioned anaha /malavibandh types and lakshyanas in adhyaya udavartaanahanidanam 27. (15)
11. **Rasendrasangraha:** - Rasendrasangrah has given only treatment of Anaha. Vaidhyanatha, Yogavahi Ras, Bhruhada ichyabhedi Ras in Udavartanaha Chikitsa. (16)
12. **Sharangadhara Samhita:** - Sharangadhara Samhita mentioned Anaha and its types. (17)
13. **Vangasen:** - Vangasen has mentioned treatment types and also mentioned the Trivruttadi Guttika along with some other Yoga's in adhyaya Anaharoghadhikar. (18)
14. **Yogaratanakara:** - Yogratanakara has mentioned the types, Nidan and given Chikitsa adhyaya Dhumavarti with Patyapathya.

According to Samhita malavibandha is a symptom it described in all Samhita's in this symptom anuloma gati of Apan becomes pratiloma and purish is obstructed in pakavashaya. Malavibandha is the condition in which there is avarodha in normal stool. As per Amar kosha Malavibandh is also known as Anaha

Synonyms of Anaha:

Mutrapurishakrodha, vibandha, vishtamba, malarodhana

Nirukti of word Anaha: *aanaha = aa + naha*

aa here is upasarga although naha is verbal root.

aa upasarga has following meanings as per Sanskrit script – aasamantad, purna, aadi.

Different meanings of word naha are bandhe, parinaha, sthauyam.

The term PurishajaAnaha is made up of two different words- Purishaja and Anaha. 'Ja'pratyaya means 'originating from, so the meaning of term Purishaja Anaha is Anaha which is caused due to Purisha. Some different features of term PurishajAnaha are as below,

Purishaj- that means mala dhatu or stool.

Aja – that is originating or starting from, in the sense of 'due to'.

Anah- shul or pain.

The meaning of the word Purishaja anaha is obstruction which causes difficulty in the excretion of malas or distension of the abdomen due to the accumulation of fecal matter leading to difficulty in the normal excretion of fecal matter from human body. In case of mutra, purisha, and adhovata their excretion is carried out, Apana vata and vitiation in any of these lead to similar effects on the remaining two.

Meaning of anaha in a view of Ayurveda: -

In ancient Ayurveda literature, Anaha described as two different ways 1. Vridhhi 2. Sanga. It looks like these are different in characters and Ayurveda both of them are accepted by different Acharya's of Ayurveda. In Sushruta Samhita Acharya Sushrut have explained that nichaya (sanga) of purisha or ama leads to anaha. In Charka samhita Acharya Charak explains it under ekadeshiya shotha in Trishophiya Adhyaya. Charka Samhita explains it under ekadeshiya shotha which is nothing but vridhhi. When the aggravated vata is localised in the abdomen but does neither move downwards nor upwards, this is known as anaha (constipation). Including these two meanings, anaha is also considered an individual disease. Anaha is also taken as a symptom, Purvarup, Upadrav, and Arishtha Lakshana.

- A. **Anaha as Disease** : Anaha can manifest as a symptom associated with some other diseases or separate independent disease. Acharya Sushrut and Acharya Madhav has mentioned Anaha as a disease in there Samhita's.
- B. **Anaha as symptom**: If Anaha is a symptom then at some stage of samprapti in the main disease obstruction is caused to normal flow of mala, mutra & adhovata. In most of cases when it manifests as symptom, it does not need separate chikitsa upakrama and treatment of pradhana vyadhi itself pacifies anaha.
- C. **Anaha as Purvarupa**: In some diseases anaha can also be manifested as purvarupa in this case it can be a warning symptom as well as initial stage of samprapti which hints of sanga and vimargagamana in koshta. In shwasa vyadhi it is vigunata and vimargagamana of Vayu which is cause for appearance of Anaha as purvarupa as mentioned in shwasa samprapti.
- D. **Anaha as Upadrava** : Anaha may also considered as upadrava. In vamankriya if vaman is given to a patient in avastha of anupasthita dosha then these upadravas are seen. Until such a time upadrava is balawana and causes threat to life.
- E. **Anaha as Arishtha**: Anaha is mentioned in many arishtha conditions, but in most of conditions it is a part of group of symptoms which require different possibly opposite treatment modes.

Purishajaanaha-

1. According to Samhita malvibhandha is a symptom it described in all Samhita's in this symptom anuloma gati of Apan becomes pratiloma and purish is obstructed in pakavashaya.
2. According to Acharya Kashyap. In the person of predominantly vata prakruti, due to dryness caused by consumption of astringent, pungent, bitter, dry, cold, putrid articles, dry vegetables, vallura (dry flesh), pinyaka (oil cake), sunisannaka, dugdhika, kodrava, syamaka, nivara, yava, kakatta, twig of vetra, karkandhu, kapittha,

bilva, karira, gangeruki, likuca, paravata, bhavya, kanji, sukta, ranala, tusodaka (husk-water), mudga, kalaya and atasi etc. as-well-as due to suppression of natural urges, the aggravated Vayu reaches upwards and repelled by udana Vayu reaching guda (sigmoid colon), settling there and vitiating down-ward channels, obstructs the passage of faeces, urine, kapha (mucus), pitta (bile), flatus.

3. Acharya Sushruta describes Anaha as, The disease in which ama (undigested food) or faecal matter, gradually incarcerated (in the stomach) through the action of the deranged and aggravated local Vayu fails to find its natural outlet, or is not spontaneously evacuated is called anaha.
4. According to Acharya Charak he discussed Anaha as, Excessive deposition of faecal matter which is obstructed because of vimargagavata disturbing its normal process of excretion of Purisha. Some Acharya say that word Ama is adjective of Purisha but it is refused by Dalhana Acharya and he says that these are two different types of Anaha. *One caused due to Ama and other caused due to Purisha.*
 - i. **In PurishajaAnaha**, the sanga is caused due to excessive deposition/accumulation of faecal matter which is obstructed due to vimargavata. In this, Purisha is the main entity in generation of Anaha pathology i.e. Apanavaigunyata in the PakvashayaSthana.
 - ii. **In AmajaAnaha** Ama produced by Agnivaishamyata is the main thing in generation of Anaha pathology that means Apanavaigunyata.

Lakshanas-Ppurishaja and Amajaanaha:

- A. **Purishaj Anaha lakshana**: 1. Kati-prishtha Shula Ghataka Amaj Anaha Purishaj Anaha Dosh-dushya Apanvayu + Ama Apan vayu+ Purish mala Strotas Annavaaha +Purishvaha Purishvaha Udbhava sthan Amashaya Pakvashaya Vyakti sthan Sarvang Adhah-kaaya 2. Kati-prishtha Stambha, 3. Purisha-stambha, 4. Mutra-stambha, 5. Murchha, 6. Shakrud Chhardi, 7. Shwasa.
- B. **Aamaj Anah lakshana**: 1. Trishna, 2. Pratishyaya, 3. Shirovidaha, 4. Amashaya Shula, 5. Amashaya Gaurava, 6. Hrillasa, 7. Udgara Vighatana.

Hetusevan means the factor which are responsible for disease. These are as follows, Excessive intake of Katu-Tikta-Kashaya rasa sevana, Vata dushit stanya sevana, Kashaya rasa Pradhan ksheera sevana. Ruksha-Sheeta annasevana, Adhyashana, Viruddhashana, Vishamashana, Vega vidharana, Ativyayama, Divaswapa, Ratrijagaran, Chinta, Bhaya, Shoka, Krodha, Vishada etc.

Table No. 1: Showing Ghataka of Purishaja and Amaj Anaha

Ghataka	Amaj Anaha	Purishaj Anaha
Dosh-dushya	Apanvayu+Ama	Apan vayu+Purish mala
Strotas	Annavaha+Purishavaha	Purishvaha
Udbhav sthan	Amashay	Pakvashaya
Vyakti sthan	Sarvang	Adhah-kaaya

Sadhy-Asadyatva of Purishaj Anaha:

Patients having vama of shakrit are asadhya and hence should not be treated. Clinically vama of faecal matter is an uncommon condition and vomits of having colour or smell of faecal matter is can be considered under asadhya category.

Chikitsa of Purishajaanaha:

In ancient Ayurveda literature there are two specific Upakramas have been explained by Acharya's in the management of Purishaja Anaha. 1. Swedana, 2. Pachana. As Acharya Dalhana mentioned Anulomana is to be included in the management of Anaha. Considering the definition of Anulomana, it becomes evident that it is the treatment modality which suits for management of PurishajaAnaha. Swedana and Pachana are categorised as Upakramas but the thing to be noted that this shloka is in continuation of AmajaAnaha Chikitsa. It is well known that AmajaAnaha will always have Agnidushti at initial stage of Samprapti however in Purishaja Anaha it will be on a later stage. Thus, in the treatment of Purishaja Anaha first should focus at expulsion of Purisha, Mutra etc. which are main cause of Anaha and then after correct Agni vitiation if present any. That's why Swedana may provide quick relief but it will not be enough for a complete cure. Samprapti Vighatana must be done in the form of the causative factors. Breaking the bonds of which are formed in with intestinal walls is the first motive of treatment. Expelling the accumulated Purisha, Mutra etc. is second motive of treatment. Increasing the Agni so as to break continuation of Samprapti in the way of increasing digestion is third stage of treatment which is necessary for Apunarbhava i.e. to avoid reoccurrence.

REFERENCES:

- [1] Dr. Ambikadatta Shastri, Sushruta Samhita vol 1, chaukhamba Sanskrit sansthan, Varanasi. Reprint 2017, Su.Ni 1/19 page no.298.
- [2] Pt. Haragavinda Sastri, Amarakosa, Chaukhamba Sanskrit Sansthan , Varanasi,Reprint 2016, 2/6/55 page no 312.
- [3] Vishal, et al. International Journal of contemporary medical Research. 2018; 5(10).
- [4] Shastri Satyanarayan: Charak Samhita:volume1.Varanasi: Chaukhamba Suranharati prakashan;2000.Ch.Su.25/40 page no.467.
- [5] Shastri Satyanarayan: Charak Samhita:volume2, Chaukhamba Suranha ratiprakashan; Varanasi,2000.Ch.Kalp.7/8 page no.617.

- [6] K. D Tripathi, Essentials of Pharmacology, Jaypee Brothers Medical Publication,2013, page no 676.
- [7] Pt. Haragavinda Sastri, Amarakosa, Chaukhamba Sanskrit Sansthan , Varanasi,Reprint 2016, 2/6/55 page no 312.
- [8] Dr. Ram Karan Sharma, Charak Samhita: volume1 chowkhamba Sanskrit Publication, Reprint 2006; Ch. Su 18/32 page no 342.
- [9] Vd. Ganesh krushn Garde: Sarth Vagbhat, Choukhamba Surbharati Publication, Varanasi,Reprint 2015, Nidan sthan 12/8, page no 197.
- [10] Prof.K.R.Srikantha Murthy, Bhavaprakash Madhyam khanda, Krishnadas Academy Varanasi, 1st edition, Reprint 2000, Madhyam khanda 31/19 page no. 432.
- [11] Kaviraj. Shri Ambikadatta Shastri , Bhaisajyaratnavali, Choukhambha Sanskrit Sansthan, Varanasi,Reprint 2002, chi. 31/4 page no 468.
- [12] Dr. Indradev Tripathi, Chakradatta , chowkhamba Sanskrit Bhavan, Varanasi, Chi 29/4 page no 191.
- [13] Prof. P.V Tewari, Kashyap Samhita, Chaukhamba Visvabharati, Varanasi, 1st Edition 1996, ka. Chi ? 6/3 page no 182.
- [14] Dr. Ambikadatta Shastri, Sushruta Samhita, Uttarardha , chaukhamba Sanskrit sansthan, Varanasi. Reprint 2017, Su. Uttartantra 56/20-page no.531.
- [15] Prof. Yadunandana Upadhyaya, Madhav Nidanam vol1, Choukhambha Prakashan, Varanasi, Reprint 2018, Ma.ni vol1 27/3 page no 525.

Cite this article as:

Kalyani P. Aher, Karuna Ratnaparkhi, An Ayurvedic conceptual study on Malavastambha in children, ADJIM 2023; 8(2), p. 07-10.