

A CONCEPT OF PURISH (MALA) AND DEFECATION PATTERNS- REVIEW ARTICLE

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ABSTRACT

Ayurveda gives special emphasis to Mala that is why it's included in trya aupstambha. Sharir is the basic thing through which the three purusharths mentioned in Ayurveda can be achieved, so it becomes essential to know the body composition. In Ayurveda the concept of formation of body is mentioned as "Dosha Dhatu Mala Mulam hi Shariram". That's why Ayurveda science has given vast detail of Purish (mala) like what should person eat (Ahara) according to his temperature, excretion of mala, time of defecation and consistency of purish according to diseases. The above objectives have been discussed with the help of various references found in Ayurveda texts and modern anatomical, physiological are concluded that purish vaha strotas can be correlated to the large intestine and its defecation positions of the modern concept.

KEYWORDS: Purish, Mala, Faeces, Defecation, Sitting posture, Squatting posture.

INTRODUCTION

Ayurveda is a science of Life. In Ayurveda what is beneficial to human being and what is not is described in detail. The basic aim of Ayurveda is to cure the *Atura* and to maintain *swasthya* of *swastha*. (C.Su.30/26). The *swastha* individual is one whose all systems are working within the normal limit and he must have his *Dosha*, *Dhatu*, *Agni* and *Mala kriya* in same state. The basic principle of Ayurveda medicine is based on a natural and preventative means of addressing and curing the root cause of diseases. It emphasizes, restoring the natural balance of the body. A specialized branch called the *Swasthavriita* is present in Ayurveda, which means the science for complete maintenance of health. *Dinacharya* and *Ritucharya* have been mentioned in *swasthavriita* as a healthy lifestyle habit. The present century has been declared to concentrate on lifestyle disorders by WHO and fortunately Ayurveda an ample scope to contribute allot in this field to the world because Ayurveda has total understanding about the nature and person. So, far as small topic has been chosen to consider of its great value to correct some primary steps of lifestyle disorders.

Most of diseases are caused by *Mandangni*, *Malasanchaya* and *vegadharana*. Here we concentrate on *Mala*. Ayurveda has told about *Dinacharya*, *ratricharya* and *ritucharya* for healthy life. *Malautsarajan* is one of the important *upkrama* in

dinacharya. If *malautsarjan* is improper it causes various diseases.

रक्षार्थमायुषः स्वाथो जातवेग समुत्सृजेत् । (A.S.Su.3/3)

प्रवर्तयेत् प्रचलितं न तु यत्रादुदीरयेत् । (A.S.Su.3/4)

So, *Defecation* patterns affects directly on health of individual if not done correctly. Whether there are many factors responsible for *defecation* like *Agni*, *koshtha*, exercise, water intake, sleep, mental condition like stress etc.

The human concept of defecation techniques has evolved over time accompanied by positions of passing stool. Indian toilets or squat toilet are commonly used in every civilization from past decades but in new era, western toilet are used which are easy & comfortable but led to many colon diseases because of its incorrect sitting posture. Position of passing stool in both toilets are differently used which has its own advantages & disadvantages that may affects the health of an individual. Defecation pattern in Indian toilet pattern, sitting posture angle is 35° and in western toilet pattern sitting posture angle is 90° which led to the choked rectum thereby making it more difficult to pass stool.

Concept of Purisha

Nirukti – पुरीष- पृ

The word *purisha* is derived पृ Dhatu. मलिनिकरणात् आहारमलत्वात् मलाः। - अ.सं.सु.२०/१

Paryay

Avaskara – feces, *Uchchara* – feces, *Kitta* – excretion, dirt, *Gu* – Going (out from body), *Gutha* – feces, *Purisha*, *Purishana* – feces, dirt, excrement, *Varchas*, *Varchaska* - excrement, feces, *Vishthha* – voiding, excrement.

Meanings of all above *Paryaya* indicate *Malinabhava* or *Tyajyatva* of *Purisha*.

Formation of Purisa

Purisa is the final excreta which is eliminable from the body after all the digestion, metabolism process which is unable to transport into the circulating bio matter. In *Ayurveda*, two specific and different channels or *srotasa* are defined in one common alimentary canal. With overall study of this grand *srotasa* i.e. alimentary canal in contemporary view performs multiphase digestion and metabolism commences from buccal cavity and terminates till rectum. The concept of *pakvasaya* is very specific in *Ayurveda* that does not deal with any small or large organ but largely resembles with large intestine.

After two phase digestion of *kapha* in *madhura avasthapaka*, *pitta* in *amla avasthapaka*, the third and major metabolism of *vata* takes place in this portion. *Pakva-annarasa* after a residual process of *kapha* and *pitta* formation enters into *pakvasaya* for expecting and analyzing the *rasa* and *mala* with the help of *samanavayu* after the process of villous absorption of source bio matter, the remaining unabsorbed fluids and solid waste called *Aharamala* is comprised of *mutra* and *purisa*. Major fluids extracted as not useful waste matter coming out from *mala dharan kala* and form the urine for further filtration to respective organs. After extraction of liquid *paripindita* or solidified waste matter residue is called *purisa*. But *pakvasaya* is the seat of third *avasthapaka* i.e. *katu avasthapaka* and *katu bhava* of this bio substance produce *poshak vata*. This *purisa* has a specific organ i.e. *purisasaya* or rectum to stay.

Utpatti of Purisha

After the in taking of food the digestion of the food takes place with the help of *jatharangi* and *panchabhutagni* and that digested food is divided into two parts i.e. *Kitta bhaga* and *Sara bhaga*. Again the *Kitta bhaga* is having two parts i.e. *Drava bhaga* is called as *mutra* & *Ghana bhaga* is called as *purish* or *shakrut*. According to *Charaka*: When the part of food enters into the *pakwashaya* then it will become dry due to the presence of *Agni* and attains *pindaswarupa*. During this process due to *Katu rasa* the *Vridhi* of *Vayu* takes place. *Paripindit pakwasaya* means, during the process of formation of *mala* or *purish*, the remaining food material

which is waste will get the *pind roop* and thus the *purisha utapatti* will occur.

Purish Kriya: *Purish* does the *Dharana* of *shareera* and also bears the *vayu* and *Agni*. These are the two main constituents of *prana*. As the strength of an individual is under control of *Shukra* in the same way the life of an individual is under control of the *mala*.

Panchbhoutic Swroop of Purisha

Purisa contains predominantly 2 of 5 basic elements namely *prithivi* and *Vayu*. Its color is yellow and it is due to bile pigments (i.e. *pitta*) present in stool. It is slightly pungent in taste and has natural bad smell. It is having *Ghana swaroopa*.

Swaroopa of Sama purisha: Undigested food is more combined with *vata* *doshas* *Durgandhayukta* Comes in little quantity.

Swaroopa of Nirama Purisha: *Vata dosha rahita*, *Durgandharahita*, Person feel lightness after defecation *Purish* is *panchabhautika* and having *Agni* and *Vayu mahabhuta* predominance. Color of *purish* is yellow i.e. color of *pakwa pitta*. *Rasa* of *purish* is *katu rasa* *Purish* has got the particular bad odor.

Pramana of Purisha - *Pramana* of *Purisha* in *Sharira* is 7 *Anjali*.

Purisha Karma - *Avasthambha* is function of *Purisha*. *Avasthambha* means *Shariradharana*. *Purisha* performs this karma till it is present in *Sharira*. So properly formed *Purisha* gives strength to body. *Acharya Sushruta* has quoted that *Purisha* performs *Vayu* and *Agni Dharana* i.e. *Purisha* gives strength to *Vayu* and *Agni*.

Excretion of Purisha - After performing its *Sharira Dharana* function, *Purisha* gets excreted out of body under the influence of *Apana Vata*.

Site of Formation of Purish- Colon (*Purishvaha strotas*) is a site of formation and excretion of stool. Large Intestine (*Pakwashaya*) and Anal canal (*Stula Guda*) are roots of Colon.

Purishavega - Urge of defecation is called *Purishavega*. *Vega* is natural urge of body like hunger, thirst, micturition, defecation etc. Psychological feelings are also considered as *Vega*. Urges related to *Sharira* are called *Sharirika Vega*. These are called as *Adharaniya Vega* because these are not supposed to be hold. Urges related to mind are considered as *Manas Vega*. These are called as *Dharaniya Vega* because these are supposed to be hold. *Purishavega* comes under *Adharaniya Vega*.

Purishavegadharanajanya Lakshana - According to *Charakacharya*, *Purishavegadharana* causes *Pakwashaya Shula*, *Shira Shula* (headache), *Adhovata* and

PurishaApravartana (no passage of flatus and stool), Pindikodveshtana (pain in calf region) and Adhmana. According to Sushrutacharya, Purishavegadharana causes Atopa, Shula, Parikartana (cutting type of pain in Guda, Basti), PurishaSanga (no passage of stool), Urdhvavata (frequent belching), PurishaPravrutti from Mukha.

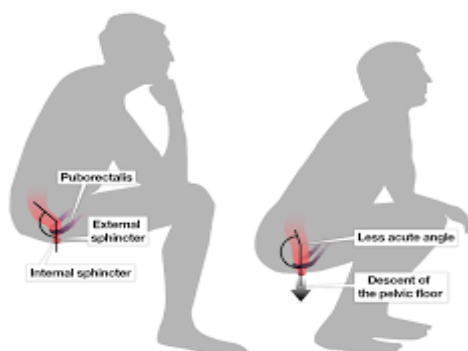
Frequency of Purishavega - In Svastha individual, frequency of Purisha Vega is two1. I.e. two times a day PurishaVisarjan Should be there. This can vary according to Prakruti. E.g.in Pitta Prakruti, Purisha Vega will be more.

Defecation

After complete digestion of food, the nutrient are absorbed and the waste products remaining in the *grahani* are known as *maladrava*. The separation of nutrients and waste products is added with *paakagni*. This *maladrava* constitutes two parts, one is liquid and the other part is deprived of liquid know as proto part of *purisa*. This proto part of *purisa* reaches *purisasaya* or *malasaya* (rectum) with the motion provided by *saman vayu*, known as *purisa* and stays here. Then it is excreted by the body through the anal canal by the propagation of *apana vayu*. In Ayurveda, process of *Vega* is not directly mentioned. With the help of supplementary references from compendia it can be fashioned. *Purisha* (feces) is the end product of digestion. It has to be eliminated out of body. The urge for excretion of *Purisha* is called *Purishavega* (defecation reflex). Initiation from *Atma*, *Indriya*, and *Manas* in conjunction with *Sparshanendriya* and *Vata Dosha* Process of *Purishavega* takes place.

Defecation Patterns

Humans use two types of posture to defecate: squatting and sitting. People use the squatting postures when using squat toilets (Indian toilet) or when defecating in the open in the absence of toilets. The squatting defecation posture involves squatting, or crouching. It requires standing with knees and hips sharply bent and the buttocks close to the ground. Squat toilets are designed to facilitate this posture. Squatting posture is a natural way and it allows an easy and smooth defecation. In this position, a person sits with knees and hips sharply bent and the buttocks close to the ground making an angle of around 35° angle.



Western pots are where one sits down with hips on pot and thigh semi flexed. This called SIT DOWN POSITION or WESTERN TOILET of passing stool. Western toilets are nowadays more popular, originated in Britain, from where it spread to rest of the western countries. The sitting posture toilets is used in that have a pedestal or "throne", where users generally lean forward or sit at 90° angle to a toilet seat. Usually, a person sits on a western toilet like he would sit on a chair. The position is basically a 90-degree position where your hips bend at that angle with respect to your upper body. Now, this position is extremely dangerous because it disrupts the passage of your intestines and literally, seals it off. These are the defecation patterns use for elimination of purish. In one study people using Indian toilet and western toilet were observed the problem they face during defecation in respective toilet, which result shows that squatting posture was better than sitting posture for proper elimination of faeces.

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