

**PURISH MALA PARIKSHANAM: RELEVANT DIGNOSTIC TOOL IN ASHTAUIDHA PARIKSHYA STATES IN AYURVED CLASSICS.**Vd. Tridev Arun Patil<sup>1\*</sup>, Vd. Rajesh Wankhade<sup>2</sup>, Vd. Yogesh Shewale<sup>3</sup> and Vd. Nitin Pandav<sup>4</sup><sup>1</sup>Asst. Professore, Rachana Sharir Department, Smbt Ayurved College & Hospital Dhamangaon, Nashik.<sup>2</sup>Professore & Hod, Dravyaguna Department, Smbt Ayurved College & Hospital Dhamangaon, Nashik.<sup>3</sup>Asst. Professore, Kriya Sharir Department, Smbt Ayurved College & Hospital Dhamangaon, Nashik.<sup>4</sup>Asso. Professore, Samhita Department, Mads Ayurved College & Hospital Yeola, Nashik.**\*Corresponding Author: Vd. Tridev Arun Patil**

Asst. Professore, Rachana Sharir Department, Smbt Ayurved College &amp; Hospital Dhamangaon, Nashik.

Article Received on 07/08/2021

Article Revised on 28/08/2021

Article Accepted on 17/09/2021

**ABSTRACT**

Ancient *Ayurveda* has a great antiquity. There are many diagnostic tools of investigation quoted by Ayurved science. Asthavidha Pariksha i.e. eight types of investigation of Acaharya Yogratanakara in Ayurveda classics. Which one of prime investigations were to finds the various causative factors behind the diseases. Ashtavidha pariksha were i.e. Nadi (Pulse examination), Mala (stool examination), Mutra (Urine examination), Shabda (examination of Voice of patients), Jivha (Tongue examination) and Sparsha (Touch examination), Aakruti (examination of body physique), Druk (Vision examination). Mala Pariskha is one the major diagnostics tool in Ashtavidha pareeksha. Purish Mala (Stool) investigation is a significant laboratory investigative tool in treatment, which is used to recognize the health and infectious condition of an individual. It is essential to diagnose the disease after appropriate investigation and treatments are to be given. In this paper, purpose has been made to enlighten on concepts of Ashtavidha Pariksha and Purish Mala Pariksha is a most relevant diagnostic tool in this era. Hence Ahstavidha Pariskha with Purish Mala Pariksha acts as irreplaceable part in Ayurvedic Chikitsa.

**KEYWORDS:** Asthavidha pariksha, Mala pariksha, Purish, Stool, Tridosha.**INTRODUCTION**

Ayurveda had effective tools for the diagnosis of *Vyadhi*. *Rog* and *Rogi Pariksha* is one of the major key in treatment of various diseases. "Nidan Panchak" used for *Rog Pariksha* and "Trividha (three folds examination), Dashavidh Pariksha (ten folds examination) and Asthavidh Pariksha (eight folds examination) were always used in *Rogi Pariksha*, because all above mentioned examinations were significant to diagnose the various *Vyadhi*'s. Thus the *Mala Pariksha* (Stool examination) was one of the most significant diagnostic tools in Ayurveda to identify the numerous diseases. With this pulse examination tools on patient wrist, we can easily detect the imbalances in components of the body and thus we can recommend an effective treatment according to that. So, this paper clarifies how *Purish Mala Pariksha* is a one of the easiest significant diagnostic tool which helps to diagnose the *Vyadhi* of patients.

**AIM:** Significance of *Purish Mala Pariksha* in *Asthvidha Parikasha*.**OBJECTIVES**

- 1) To evaluate the *Ashtovidh Pariskha* in *chikitsa*.
- 2) To aware and evaluate the *Mala Pariskha*

importance in *Asthvidha Pariksha* quoted in *Ayurved* texts.**MATERIALS AND METHODS***Asthavidha Pariksha* Following is the (eight fold examinations).

1. **Nadi Pariksha (Pulse investigation)**– *Nadi* maens pulse rate of human being was measured in various part of the body parts . but universally its measured in wrist joint in upperlimb . pulse investigate by some interating factors like wise speed, volume, tension rate, and type etc. The grade of *Dosha* in relative to age, sex, constitution, time of the day, season, physical activity, food intake, etc.
2. **Mala Pariksha (Stool examination)**–The status of the digestive system is characteristically replicated in the character of stool.
3. **Mutra Pariksha (Urine examination)**–The urine is examine with respect to its appearance, clarity, volume, color shade, etc.
4. **Jivha Pariksha (Tongue examination)**–Tongue is frequently examined with respect to perception of sense of taste,color shade, roughness and softness of superficial surface. It likewise gives indication about status of digestion and disease state.
5. **Sparsha Pariksha (Palpation and percussion)** –

Palpation is beneficial on significant inflammation, temperature, variations in the texture and shape of the body parts.

6. **Shadbda Pariksha (voice/sound examination)** – Voice of the patients is scrutinized with detail to its quality and nature. The nature of voice fluctuates in accordance with the psychosomatic composition of the persons.
7. **Druk Pariksha (Eyes/vision examination)**–The variations in the color shade, expression, etc shows the types of the morbid *Dosha* and are useful in arriving at identification and prognosis.
8. **Akriti Pariksha (stature)**– General overall exteriors of the patients will be exaggerated in particular of the neurological difficulties, nutritional disorders, disabilities etc.

### Mala Pariksha

*Purisha* originates underneath *Sharir Mala* or *Trimala*. In the process of digestion, *Sarabhaga* i.e. main nutritive portion becomes absorbed and the remaining portion was undigested quantity converts solid which was termed as *Purisha mala*. Ayurveda quoted that, investigation of *Purish* is inadequate mostly up to the analysis of physical characteristics i.e. quantity (amount), *Gandha* (fragrance/ odor), color (shades), *phena pravrutti* (froth), *samhanan* (consistency).

Further these; a specified method of stool (*purisha mala*) investigation, i.e., *Jala Nimajjana Purisha Pariksha* has been defined to distinguish the existence of *Aama* in that way understanding the status of *Agni* in the *sharir*.

### Features of normal Purisha Mala

Well-rounded *Purisha Mala* (stool) is neither too hard nor too soft (about the uniformity of a semi mature ripe banana). It specifies appropriate digestion healthy system. Appearances of normal stool in terms of physical characteristics such as *Gandha* (fragrance), *Varna* (color shade), *Sparsha* (touch), and *Vaishadya* (un stickiness/clear) are not labeled independently in the ancient period texts of *Ayurveda*, Only *Pramana* (quantity) of *Purisha* has been defined by *Acharya Charaka* as (*Sapt*) 7 *Anjali Pramana*. However *Purisha Mala* investigation had been given due significance in perception of the diseases.

### Importance of Purisha Pariksha

1. Status of *Agni* i.e. digestive fire
2. Symptoms of abnormal *Doshas* i.e. body humors
3. Prognosis of infections
4. Occurrence of parasites.

### Method of Investigation

There are two techniques of *Purisha Pariksha* defined in *Ayurveda*.

1. Physical examination of stool.
2. *Dosha Mala* Relation.
3. *Jala Nimajjana Purisha Pariksha* to identify the

presence of *Aama*.

In *Brihatrayi*, *Purisha Mala* has detailed explained in various diseases and the characteristics of physical examination was given.

1. **Chakshusha Pariksha (inspection)** –it means inspection through open eyes. By *Chakshusha Pariksha*, evaluation of color shade, consistency, presence of froth, abnormal ingredients, etc.
2. **Investigation of color** - according to *Ayurveda* the *Pitta Dosha* is responsible for the manufacture of color shades. *Tridoshas* also perform a vital part in affecting the color of *Purisha Mala* as well as former portions of physique. Vitiating of *Doshas* causes alterations in dissimilar pigments. Certain modifications in color of *Purisha* are the characteristic features of several diseases.
3. **Presence of froth:** - according to *Ayurveda* Froth in *Purisha Mala* is due to abnormal *Vata Dosha*. When *Vata Dosha* is predominant the froth saw in *Purish Mala*, it's happen in several pathological states and diseases.
4. **Fluctuations in consistency:** - The consistency of the *Purish* (stool) in terms of *Sandra* (dense), *Bhinna* (looseness), *Baddha/Vibaddha* (solid), *Drava* (watery) and *Shushka* (dryness) is detected in different types of disease situations. The consistency *Sandrata* of *purish* is likely due to *Kapha Dosha*, *Shushka*, *Baddha* or may be *Vibaddha* is due to *Vata Dosha* and *Dravata*, *Bhinnata* of *Purisha* is due to the *Pitta Dosha*.
5. **Prashna Pariksha (interrogation):**- *Prashna Pariksha* is an essential technique of checkup, which provides a lot of evidence about the disorder of the patient. The equivalent may be useful to get info associated to frequency and amount of *Purisha Mala* (stool) & linked symptoms such as pain.
6. **Sparsha Pariksha:** - Underneath this, *Ushnata* (hotness), *Sheetata* (coldness), *Rukshata* (roughness), and *Snigdhatata* (unctuousness) of stool can be taken into consideration. Accordingly, on the source of alterations in touch only; we can identify the different state or the diseases. Though, practically, it is very challenging to evaluate.
7. **Ghranaja Pariksha (examination by odor/fragrance):**- with the help *Ghranaja Pariksha*, the stool can be examined. Modifications in odor of stool also can convey information about the dissimilar pathological state of *Agni*. Several categories of odors have been defined in the context of many diseases. *Visragandhi* (smell of raw meat), *Kunapagandhi* (smell of dead body), *Amagandhi* (smell of *Ama*) are the distinguishing odors found in various diseases.
8. **Jala Nimajjana Pariksha of Purish (stool examination with dipping in water).**  
This is the single objective method which was performed in ancient times to identify the occurrence of *Aama* in stool. *Aama* is considered as a significant reason not only for the gastrointestinal

syndromes but also as the source of many systemic diseases such as *Aamavata* and *Jwara*. To identify the initial existence of *Aama*, an exceptional procedure was performed that is *Jala Nimajjana Purisha Pariksha*. In this technique, by observing the behavior of stool, i.e., whether it sinks or floats in water is distinguished. If stool sinks, it shows the presence of *Aama*. If it floats, then *Aama* does not exist in stool.

#### Dosha-Mala

*Vata Dosha* vitiated *Mala*- Dry, hard with blackish shade.

*Pitta Dosha* vitiated *Mala* -Yellow and Green color shade.

*Kapha Dosha* vitiated *Mala* - white colored stools shade.

#### CONCLUSION

*Purisha Mala* i.e. Stool is an essential by-product of the digestion and replicates the fluctuations occurring in the human body in contradictory pathological and diseased circumstances. Therefore, after *Nadi* and *Mutra*; this has been indicated third number place in *Asthavidha Pariksha*. Abnormal modifications in stool relating to its color shades smell (fragrance), consistency, quantity and frequency have been defined in several disease circumstances. A little effort has been made to accumulate these dispersed references mentioned in *Brihatrayee* at one roof and anyone can refer these variations in *Purish Mala* (stool) for diagnostic tool of various infection conditions.

#### REFERENCES

1. Mishra J, Translator. Astanga Samgraha of Vagbhatta, Nidanasthana, Ch. 8, Ver. 14, Reprint ed. Varanasi: Chowkhambha Sanskrit Series Office, 2008; 387.
2. Sharma PV, editor. Astanga Hridayam of Vagbhatta, Nidanasthana, Ch. 8, Ver. 15. 9th ed. Varanasi: Chaukhambha Orientalia, 2005; 496.
3. Acharya YT, editor. Sushruta Samhita of Sushruta, Sutrasthana. Ch. 10, Ver. 4. 9th ed. Varanasi: Chaukhambha Orientalia, 2007; 43.
4. Acharya YT, editor. Charaka Samhita of Agnivesha, Sharirasthana, Ch. 7, Ver. 15. Reprint ed. Varanasi: Chaukhambha Prakashan, 2007; 339.
5. Acharya YT, editor. Charaka Samhita of Agnivesha, Vimanasthana, Ch. 7, Ver. 13. Reprint ed. Varanasi: Chaukhambha Prakashan, 2007; 727.
6. Acharya YT, editor. Charaka Samhita of Agnivesha, Chikitsasthana, Ch. 15, Ver. 14. Reprint ed. Varanasi: Chaukhambha Prakashan, 2007; 466.
7. Mishra J, Translator. Astanga Samgraha of Vagbhatta, Sutrasthana, Ch. 1, Ver. 19. Reprint ed. Varanasi: Chowkhambha Sanskrit Series Office, 2008; 6.
8. Acharya YT, editor. Sushruta Samhita of Sushruta, Sutrasthana, Ch. 46, Ver. 528. 9th ed. Varanasi: Chaukhambha Orientalia. 2007; 253.
9. Shastri BS, editor. Yogaratnakara, Purvardha,

Ashtasthana Nirikshanam, Ver. 1. Reprint ed. Varanasi: Chaukhambha Prakashan. 2009; 5.

10. Acharya YT, editor. Charaka Samhita of Agnivesha, Chikitsasthana, Ch. 15, Ver. 94. Reprint ed. Varanasi: Chaukhambha Prakashan, 2007; 519.