

## Importance of *Purisha Mala Pariksha* in diagnosis and prognosis of disease

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### ABSTRACT

**Background :** Ayurveda has mentioned various diagnostic methods by examination of various body constituents. Ayurveda has used various qualitative diagnostic tools such as *Dashavidha pariksha*, *Ashthavidha pariksha*, etc. *Purisha Mala pariksha* was one of the ancient diagnostic tools used for understanding the diagnosis of various diseases. *Mala pariksha* helps in the detailed diagnosis of diseases and also has a major role in the treatment of various diseases. Another tool for detecting the status of *Agni* and the presence of *Ama* is *Jala Nimajjana Purisha Mala Pariksha*. In this *Pariksha*, *Purisha mala* is dipped in water, and then it is observed whether it sinks in water or not. This helps for the diagnosis of *ama* and *nirama* condition of *purisha*



*mala*. *Purisha mala pariksha* is very simple and economical. If this method is tested and correlated with modern parameters, then it would be a gold standard for diagnosis and understanding the prognosis of diseases. **Methods:** Literary review of the importance of *purisha mala pariksha* in diagnosis and prognosis of diseases from ayurveda samhitas. **Results:** After detailed study of various references of *purisha mala pariksha*, we can say that *purisha mala pariksha* is important for diagnosis and to understand the prognosis of various diseases. **Discussion:** *Purisha mala pariksha* is an old method used by *acharyas* for diagnosis of various diseases and also to understand the *prakruti* and *Agni* i.e, physiology and pathology and also to treat various diseases. This old method has stood for the test of time & shows great

importance in diagnosis and prognosis of disease pathology.

**Keywords** - *Purisha mala pariksha, Saam mala, Gandha, Varna, Jala nimmajana purisha mala pariksha.*

**Aim** : To study the importance of *purisha mala pariksha* in diagnosis of diseases.

**Materials and methods** : Various *Samhitas*, articles and Internet.

## INTRODUCTION

Ayurveda is an ancient science, and the *acharyas* have developed various diagnostic tools to understand physiology, pathology and prognosis of various diseases. For diagnosing any disease, one has to examine the patient thoroughly and on the basis of various findings, the diagnosis is made. Ayurveda has developed its own examination process i.e., *Dashavidha pariksha*<sup>1</sup> and *Ashthasthana pariksha*<sup>2</sup> etc. One of the contents of *ashthavidha pariksha* is *mala pariksha*. Here, only *purisha mala* is focussed. *Malas* are classified as follows : There are two major components : *Sharir Mala* (body wastes) and *Dhatu Mala* (metabolic wastes). *Sharir Mala* is also divided into three parts : *Mutra* (urine), *Purisha* (stool), *Sweda* (Sweat)<sup>3</sup>. *Dhatu mala* are further classified as *malas* of seven *dhatus*. In ayurveda, *acharyas* have mentioned the importance of *mala pariksha* during the process of understanding the *prakruti, agni, koshtha* etc. of an individual. Ayurveda has given an immense importance to *agni*. If there is an *agni mandya*, there is formation of

*saam mala*. If *purisha mala* is *pakva*, we can make an assumption of *sama dosha, sama agni*.

*Purisha mala pariksha* is done in two ways,

1) Physical characteristics of *purisha mala*

2) *Jala nimmajana purisha mala pariksha*.

## Objective :

To review the literature of *purisha mala pariksha* for diagnosis and prognosis of various diseases.

## Review of literature:

### Importance of PURISHA PARIKSHA

*Purisha mala pariksha* has an importance in understanding the physiology i.e, *prakruti, agni, koshtha* and pathology i.e, prognosis of diseases, etc. As *purisha mala* is an image of the presence of digestive power of an individual i.e. *agni*; by doing *purisha mala pariksha*, we can make probable diagnosis of *vyadhi* and also make treatment plans accordingly.

### Methods of Purisha Mala pariksha:

1. Physical characteristics of *Mala*

2. *Jala nimajjana* method

### 1. Physical examination of *purisha mala*:

Physical examination of *purisha mala* is made on the basis of *varna*, *Gandha*, and consistency of *Purisha Mala*.

#### According to *Varna* of *purisha mala*-

According to *Yogratnakara*, when there is a *prakopa* of *vata dosha*, the *varna* of *purisha mala* is *dhumvarna*, whereas

*pitta dushta purisha mala* is *peet varna*, whereas *mala* due to *kapha dushti* is of *Shweta varna*. *Vaat shleshma dushta purish mala* is of *shyaav varna*. *Pittavata dushta mala* is of *peetshyavavarna*. *Shleshma pitta dushta purishamala* is of *shwetapeet varna*. *Sannipatik dushta mala* is of *shyaam, shweta and piitabh varna*.<sup>4</sup>

Table-1

<i>Varna</i>	<i>Vyadhi</i>
<i>Krishna varna</i> (Black colour)	<i>Vatika arsha, vatika gulma</i> <sup>5</sup>
<i>Rakta varna</i> (Reddish colour)	<i>Raktapitta, pittaja atisara</i> <sup>6</sup> , <i>kamala, Chiddrodara</i>
<i>Pitt, Neel varna</i>	<i>Pittaj atisara</i> <sup>7</sup> , <i>Pittaj pandu</i> <sup>8</sup>
<i>Shyava Aruna Varna</i> (grey and reddish colour)	<i>Vatika Udara Roga, Vatika Arsha</i> <sup>9</sup> , <i>Vata Prakopa, Vataja Gulma</i> <sup>10</sup> , <i>Vataja Jvara, and Vataja Pandu</i>

#### According to consistency:

- *Purisha mala* due to *Vaat prakopa* is *ruksha* (rough), *shushka* (dry). *purisha mala* due to *Pittavata dushti* is *baddha*.
- *Sandra* (dense) *purisha mala* is seen in *kaphaja atisara* and *sahaja arsha*.
- *Drava mala* is seen in *Paittika Arsha, Vataj Grahani*<sup>11</sup>, *Asadhyaa Atisara*, and *Mandagni*.

- *Bhinna* (loose) *purisha mala* is seen in *Paittika Arsha, Shleshmaj Grahani*<sup>12</sup>, *Kshayaj Kasa, Kaphavrutta Apanavayu, Pittaja Murchha, Vega Sandharanjanya Yakshma*, and is also *Samanya Lakshana of Arsha*.
- *Shushka* (dry) *purisha mala* is seen in *Vataja Grahani*<sup>13</sup>, and *Sahaja Arsha*.

Table 2

Consistency of <i>Purisha mala</i>	<i>Dosha / Vyadhi</i>
<i>Ruksha</i> (rough), <i>Shushka</i> (dry)	<i>Vata prakopa purisha mala</i>
<i>Baddha</i>	<i>Pittavata dushta mala</i>
<i>Sandra</i>	<i>Kaphaja atisara, Sahaj Arsha</i>
<i>Drava</i> (liquid)	<i>Vataj Grahani, Asadhyaa atisara</i>
<i>Bhinna</i>	<i>Shleshmaja Grahani, Kaphavrutta apanvayu, Kshayaj kasa, Samanya lakshana of Arsha</i> .

### According to *Gandha*:

- *Durgandhit* (foul smelling) *mala* is seen in *Shleshmaj Atisara*, *Paittik Pandu*, *Asadhya Sannipataja Chhardi*, *Ama Purisha*, *Purishavaha Srotodusti*, and *Vit Vighata*.
- *Visragandhi* (smelling like raw meat) *purisha mala* is seen in

*Paittika Arsha* and *Shleshmaja Atisara*.

- *Ama Gandhi* *mala* is seen in *amaj atisara*.
- *Nirgandha* (without odour) or *Sagandha* (with odour) *purisha mala* is seen in *agantuja atisara*.
- *Puyagandhi*, *Matsyagandhi* and *Shavagandhi* *purisha mala* is seen in *Asadhya Atisara*.

Table-3

<i>Mala Gandha</i>	<i>Vyadhi</i>
<i>Durgandha</i>	<i>Shleshmaja Atisara</i> <sup>14</sup> , <i>Paittik atisara</i> <sup>15</sup> <i>Paittik Pandu</i> , <i>Purishvaha srotodushti</i> .
<i>Visragandha</i>	<i>Paittik Arsha</i> , <i>Shleshmaja Atisara</i>
<i>Amagandha</i>	<i>Amaja Atisara</i> <sup>16</sup>
<i>Puyagandhi</i> , <i>Matsyagandhi</i> , <i>Shavagandhi</i>	<i>Asadhya Atisara</i> <sup>17</sup>

### According to frequency of mala:

- In *Sannipataja Jwara*, *Pandu*, *Vataja Atisara*<sup>18</sup>, *Vataja Pakva Atisara<sup>19</sup> and in *Purishavaha srotodushti*, quantity of *mala* is *alpa*.*
- *Atipravrutti* (more frequency and quantity) of *purisha mala* is seen in *Paittika Atisara*<sup>20</sup>, *Amatisara*, *Sannipataja Atisara*<sup>21</sup>, and *Asadhya atisara*.
- *Muhurmuhu* (frequent) *purisha mala vega* is seen in *Vataja Grahani* and *Vataja Atisara*<sup>22</sup>, *Kshayaj Yakshma*, *Ayatabalajanya Yakshma*, and *Vegasandharanajanya Yakshma*.
- *Sashabda Mala Pravrutti* (passing stool with sound) is seen in *Vataja Arsha*, *Ama Atisara*, *Purishavaha Srotodushti*, *Purisha Kshaya*, and *Vataja Grahani*<sup>23</sup>.

- In *kashtasadhy Atisara*, *mala pravrutti* is sometimes hard and sometimes its *ama rahit* and sometimes *saam mala pravrutti*<sup>24</sup> is seen.

### 2. *Jala Nimmajana* method of *purisha mala pariksha*:

In ancient times, this was the only objective method for detecting the presence of *Ama* in stool. *Ama* is thought to be a major cause of many systemic diseases, including *Jwara* and *Amavata*, in addition to gastrointestinal disorders. A unique methodology, *Jala Nimmajana Purisha mala Pariksha*<sup>25</sup>, was used to detect the early presence of *Ama*. This method involves observing the behaviour of the stool i.e, *purisha mala*, such as whether it sinks or floats in water. The presence of *Ama* is indicated by sinking of the *purisha mala* in water. If it floats,

*Ama* is not present in the *purisha mala*. When the method is critically examined as described in the text, it is discovered that there are numerous variables that may affect the outcome if performed by different ayurved physicians. The following variables are likely to affect the results:

- Water quantity
- Testing container
- Stool quantity and consistency
- Stool dropping method

As a result, the method should be standardised to produce results while taking the aforementioned parameters into account. It may become an instant method to detect *Ama* in the *purisha mala* after standardisation. By this method of *purisha mala pariksha*, we can get to know about *pakva apakvata* of *mala* which would indirectly give us the idea of *agni, koshtha* and *purishdhara kala*. *Gunas* of *ama* are Similar to other properties of *kapha*. *Ama* also has gravity. Due to this common-generated gravity, if *ama purisha mala* is released into the water, it settles down. The higher the *amata* of *purisha mala*, the more it will go down. Apart from this, *ama purisha mala* is very foul smelling. This *durgandha* is also an evidence of *ama purisha mala*. As the test of drowning in practice is not possible, it is only by the knowledge of foul smell through questionnaire that *Purish mala* is determined to be *saam*. The *ama purisha mala* is excreted frequently in small quantity. A sick person suffers from *atopa, vishtambh* (stiffness in the

abdomen), colic and *hrullas*. If the *purisha mala* is *apakva*, then there is pain in the body. Person with *Saam purisha mala* suffers from *gouravata, tandra and alasya*. Whereas symptoms opposite to *ama* are seen in *pakva mala yukta purush*. For example, if *purisha mala* floats when released in water, there is *laghuta* in the body and *mana*(mind). There are some exceptions to these symptoms of *ama and pakva purisha mala*. For example, if *purisha mala* is *saam* but is in liquid state, it will float on water, but if it is *pakva*, if there is a lot of *sanghat* (density), then due to this impact (*density*) the *purisha mala* sinks down.<sup>26</sup>

### **Discussion:**

*Purisha mala pariksha* is an old method but it is time tested and has its own importance in diagnosis of diseases. *Purisha mala pariksha* is based on the *varna, Gandha, consistency and jala nimmanjana* condition of *mala*. All these changes in the properties of *purisha mala* are due to variations in *agni* of a person. The patterns and the *varna, gandha, consistency and jala nimmanjana* condition of *purisha mala* are considered to determine the prognosis and diagnosis of disease. Changes in the consistency, ph can be assessed by modern methods of stool examination such as physical, chemical, and microscopic examination and then corelated with *nimmanajana mala pariksha*. Although it is an old method used for diagnosis of diseases but it is very economical and is proven successful.

### **Conclusion:**

*Purisha mala pariksha* can be used as diagnostic and prognostic tool. *Nimmanjana mala pariksha* has an important role in diagnostic and prognostic purpose. This method is very cost effective.

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