

STUDY ON MALA PARIKSHA

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Received date: 20 February 2019

Revised date: 10 March 2019

Accepted date: 31 March 2019

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ABSTRACT

Stool examination is an important laboratory investigative tool in medicine, which is used to understand the health and disease condition of a person. It is also included in *Ashtasthana Pariksha*. The factors which are described under *Ashtasthana Pariksha* indicate that these are the body parts or metabolic products, where there will be changes when a person suffers from diseases. Observing these changes, the diagnosis can be made, or these can help as tools in diagnosing a disease. The changes pertaining to *Purisha* (stool) have been described under various disease conditions in *Brihatrayi* but are scattered. Examination plays an important role in diagnosis and prognosis of diseases. Since *Samhita Kala* various methods of examination is explained like *Dwividha Pareeksha*, *Trividha Pareeksha*, *Dashavidha Pareeksha*, *Ashtasthana Pareeksha* and *Dwadasa Pareeksha*. In *Samhita Kala Mutra Pareeksha* was carried out by *Pratyaksha* (inspection) and *Anumana* (inference). Hence, from ancient period great attention is given to examine various attributes of urine in order to understand course of disease

KEYWORDS: Agni, Ama, Jala Nimajjana, Mala, Purisha, swed Pariksha.

INTRODUCTION

- In Ayurveda, Dosha-Dhatu-Mala concept is important to understand the body functions. Malas are the metabolic end products those are to be excreted.
- Malas are divided into two major parts that is:- Sharirika Mala (body wastes) and Dhatu Mala (metabolic wastes).
- Sharirika Mala is further classified into three parts that is Mutra (urine), Purisha (stool), and Sweda (sweat). Dhatu Malas are further classified into seven types
- Both Purisha and Mutra are formed from the food.^[2]
- If Malas are not excreted from the body, the metabolic process will be impaired and this will ultimately lead to the formation of malformed tissues and diseases. Purisha Pariksha (stool examination) is included in *Ashtasthana Pariksha*.^[3]

Classification of *Sharirika* Malas

- Murtha
- Purisha
- Sweda

Mutra Pariksha

- Any abnormality in the various stages of Mutra

formation namely at the level of digestion, absorption, and organs of transport, storage and excretion leads to *Vyadhi* or pathological state.

- For the diagnosis of various aspects of disease and diseased person, several methods have been described in Ayurvedic texts.
- Along with the examination of color, appearance and consistency of urine, a special technique for the examination of the *Mutra*.
- Besides these, a specialized technique of stool examination, i.e., *Tailabindu pariksha*.

Importance of Mutra Pariksha

- Diagnosis of *Dosha* involvement
- Diagnosis of disease involvement
- Symptoms of abnormal *Doshas*
- Prognosis of diseases

Characteristics of normal Mutra

Characteristics of normal urine is not described separately in the medieval period texts where urine has predominance of *Apya bhava*, *Katu* and *Lavana Rasatmka*, *Drava* (liquid), *Sara* (with low density) and *Laghu* (light), transparent in nature.

Panchebdriya and Prasna Pariksha

Shabdendriya Pariksha:- This method of examination

helps to elicit the abnormalities in various diseases by hearing. But in context of urine examination, it has little significance. **Spareshendriya Pariksha:-** Under this heading, temperature and consistency of urine can be taken into consideration. Normal urine is Ushna, Aruksha, Anavidham, as described earlier. Thus on the basis of differences in touch only; one can diagnose the disease by observing the changes/abnormality in urine. Changes are there in different pathological states as mentioned below which are collected from various text books. This Pariksha includes Picchila mutra, Sandra mutra, Ruksha mutra, Ushna mutra, and Sheeta mutra.

Chakshusendriya Pariksha:- In Chakshusendriya Pariksha one can assess colour, transparency, consistency, presence of froth, abnormal constituents etc. The Pitta dosha according to Ayurveda is responsible for the production of all colours. Eg. Krisna varna, Aruna varna Mutra.

Rasendriya Pariksha:- Different Rasa of Sharira i.e. body should be examined by Anumana pramana. With the help of Aptopdesha (rasa of urine mentioned in different diseases by different Acharyas) and Anumana pramana we can sketch out state of rasa in various pathological conditions. Eg. Ikshurasa sama Ikshumeha Kshara rasa Ksharameha.

Ghranedriya Pariksha:- Odour of urine is also altered in different pathological states. Eg. Visra gandha-Pittaja arsha, Arishta gandha-Ashubha mutra gandha. **Prashna Pariksha:-** It includes information related to frequency and amount of urine, flow of urine and associated symptoms like burning sensation, pain etc which can be obtained by interrogating patients. Eg. Bahu Mutrata, Alpa Mutrata, Mutra avarodha

Tailbindu Pariksha

Tailabindu pariksha was developed to diagnose disease conditions and to find out about their prognosis. **Method:-** the patient's early morning (around 5 o'clock) urine sample is to be collected either in clean oval shaped open earthen pot or a clean glass vessel. This should be maintained in a stable condition and closely and carefully examined during sunrise. For this, one drop of Tila taila (sesame oil) is slowly dropped over the surface of urine with out causing disturbance under sunlight. The patterns' and the distribution of the oil drop on the urine are then considered to determine the diagnosis and prognostic features of the disease.

Prognosis of Disease

Prognosis of disease by the examination of urine will be done:-By spreading nature of the oil By spreading direction of the oil By spreading shapes of the oil

By spreading nature of the oil:- If inserted oil spreads quickly over the surface of urine, that disease is Sadhya (curable or manageable). If the oil does not spread it is considered as Kashta sadhya or difficult to

treat. If the dropped oil directly goes inside and touches the bottom of the vessel, then it is regarded as Asadhya or incurable. Also, in another text it is mentioned that if the oil does not spread and remains as a droplet in the middle of the urine the disease is considered incurable.

By spreading direction of the oil:- If the oil spreads in the direction of Purva (east) the patient gets relief. If the oil spreads in the south direction, the individual will suffer from jwara (fever) and gradually recovers. If the oil spreads in the northern direction, the patient will definitely be cured and become healthy. If the oil spreads towards the west, he will attain Sukha and Arogya i.e. happy and healthy. If the oil spreads towards the Ishanya (Northeast), the patient is bound to die in a month's time; similarly, if the oil spreads into Agneya (Southeast) or Nairutya (Southwest) directions, or when the instilled oil drop splits, the patient is bound to die. If the oil spreads on to Vayavya (Northwest) direction, he is going to die any way. **By spreading shapes of the oil:-** It is a good prognosis if the oil creates the images of Hansa (swan), lotus, Chamara (chowri composed of the tail of Yak), Torana (arch), Parvata (mountain) elephant, camel, tree, umbrella and house. If the taila attains the shape of a fish, then the patient is free of dosha and the disease can be treated easily. If the drop of the taila attains the shape of Valli (creeper), Mrdanga (a kind of drum), Manushya (human being), Bhandra (pot), Chakra (wheel) or Mriga (deer) then the disease is considered as the Kashtasadhya (difficultly curable). If the spreading oil creates the shapes of tortoise, buffalo, honey-bee, bird, headless human body, astra (instrument used in surgery, like knife etc), Khanda (piece of body material) physician should not treat that patient as that disease is incurable. If the shape of the drop of taila is seen as four-legged, three-legged, two-legged that patient will die soon. If the shape of the drop of taila is seen in the shape of Shastra (sharp instruments), Khadga (sword), Dhanus (bow), Trishulam (type of weapon with three sharp edges)

Musalayudham (pestle), Shrugala (jackal), Sarpa (snake), Vrishchika (scorpion), Mushika (rat), Marjara (cat), arrow, Vyaghra (tiger), Markata (monkey) or Simha (lion), then it is understood that the patient will die soon.

Purisha Pariksha

Purisha comes under Sharirika Mala. After digestion, the Sarabhaga (nutrient portion) gets absorbed and the remaining undigested part becomes solid and that is called as Purisha. In Ayurvedic texts, examination of stool is limited mainly up to the examination of physical characteristics such as color, quantity, odor, froth, and consistency. Besides these, a specialized technique of stool examination, i.e., Jala Nimajjana Purisha Pariksha has been described to detect the presence of Ama thereby inferring the status of Agni in the body.

Characteristics of normal Purisha

Well-formed stool that is neither too hard nor too soft (about the consistency of a ripe banana) indicates proper digestion healthy system. characteristics of normal stool in terms of physical characteristics such as Gandha (odor), Sparsha (touch), Varna (color), and Vaishadya (unstickiness/clear) are not described separately in the ancient and medical period texts of Ayurveda, but stool examination has been given due importance in context of the diseases. Only Pramana (quantity) of Purisha has been described by Acharya Charaka as Sapta Anjali Pramana.

Importance of Purisha Pariksha

Status of Agni (digestive fire) Symptoms of abnormal Doshas (body humors) Prognosis of diseases
Presence of parasites.

Method of Examination

There are two methods of Purisha Pariksha described in Ayurveda:- Physical examination of stool
Jala Nimajjana Purisha Pariksha to detect the presence of Ama.

Physical examination of stool

- 1) Chakshusha Pariksha (inspection):- Through Chakshusha Pariksha, one can assess color, consistency, presence of froth, abnormal constituents, etc.
 - 2) Examination of color:- The Pitta Dosha according to Ayurveda is responsible for the production of colors. Tridoshas also play an important role in affecting the color of stool as well as other parts of body. Vitiation of Doshas causes changes in different color. Some of the changes in color of Purisha is the characteristic features of several diseases
 - 3) Presence of froth:- Froth in stool according to Ayurveda is due to Vata Dosha. The froth in stool is observed in different pathological states and diseases, which are Vata predominant.
 - 4) Changes in consistency:- The consistency of the stool in terms of Sandra (dense), Baddha/Vibaddha (solid), Drava (watery), Bhinna (looseness), and Shushka (dryness) is observed in various types of disease conditions. The consistency Sandra is mainly due to Kapha Dosha, Baddha /Vibaddha, and Shushka is due to Vata Dosha and Drava, and Bhinna Purisha is due to the predominance of Pitta Dosha.
 - 5) Prashna Pariksha (interrogation):- Prashna Pariksha is an important method of examination, which gives a lot of information about the condition of the patient. The same may be applied to obtain information related to frequency and amount of stool and associated symptoms such as pain.
6. Sparsha Pariksha:- Under this, Sheetata (coldness), Ushnata (hotness), Snigdhatata (unctuousness), and Rukshata (roughness) of stool can be taken into consideration. Thus, on the basis of differences in touch only; one can diagnose the altered state or the diseases. However, practically, it is very difficult to assess

- 6) Ghranaja Pariksha (examination by odor):- By Ghranaja Pariksha, the odor of the stool can be examined. Changes in odor of stool also can provide information about the altered pathological state of Agni. Various types of odors have been described in the context of various diseases. Amagandhi (smell of Ama), Visragandhi (smell of raw meat), and Kunapagandhi (smell of dead body) are the typical odors found in many diseases.
- 7) Jala Nimajjana Purisha Pariksha (examination of stool by dipping in water):- This is the only objective method which was used in ancient times to detect the presence of Ama in stool. Ama is considered as an important cause not only for the gastrointestinal disorders but also as the cause of many systemic diseases such as Jvara and Amavata. To detect the early presence of Ama, a special methodology was used that is Jala Nimajjana Purisha Pariksha. In this method, by observing the behaviour of stool, i.e., whether it sinks or floats in water is noted down. If stool sinks, it indicates the presence of Ama. If it floats, then Ama is absent in stool.