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Review Article

## IMPORTANCE OF PURISHPARIKSHA FOR DIFFERENTIAL DIAGNOSIS.

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### ABSTRACT:

According to Ayurveda the three basic principle of our body are Dosha, Dhatu, Mala. Normal function of these maintain normal homeostasis and its disturbance cause disease. In ayurvedic text different method has been described for diagnosis of various aspect of disease. These can be classified into roga-rogi-pariksha and method of roga-rogi-pariksha like trividh-pariksha, chaturvidh-pariksha, dashavidh-pariksha, samanyapariksha for assessment of rogarogibala, these examination mainly based on clinical examination. Mutra&purishapariksha were the main laboratory investigation tool which are nessesary to diagnosis the disease described under samanyapariksha reference were available in samhita regarding the abnormalities in terms of colour, odour, quantity consistency etc. and is very helpful for diagnosis of disease no such chemical tests are described in Ayurveda as it is done now. Rather, a unique method of Jala-NimajjanPurishaPariksha has been described in all most the Samhitas, which was done to assess the presence of Ama in the stool. Clear cut description of sama and niramapursisha along with changes in purisha in various diseases are elaborately described.

**KEY WORDS:** Stool Examination, *Purisha Pariksha*.

### INTRODUCTION:

In our body metabolic proses being carried out essence of ingested food and waste product are constantly formed called as malas. Mala is an entity which is nourished by kitta by the action of agni. Mala are produced in their quantity and quality as per age, body, digestive system etc. Develops symptom in purishavahastrotasa either with purishvridhi, purishkshaya and sampurishlakshan when purish get affected these lakshan&purishaparikshan discussed here. This may useful in diagnosis of different disease according to Ayurveda.

Mala are divided into two major type

1. Sharirika mala- such as , Mutra, Purisha, Sweda

2. Dhatu mala- as rasa dhatu mala is kapha, rakta mala is pitta, asthi mala is kasha,loma etc.

Normally purisha&mutra formed by food.after digestion sarabhaga get absorbed & remain undigested solid food in pakwashay become called as purisha and liquid portion is not meant for absorption called drava mala

#### ➤ Function of Purisha

Purisha is called Upasthambha means which bears the body along with function it also bears the vayu which essential for life AcharyaSushruta has also said AvasthambhaPurisha; means it maintain the bearing capacity of body. Purishavega is one of the

adharaniyavega one should not suppress this vega of purisha

➤ **Purishavridhilakshan:**

- Symptom of increased quantity of stool
- Feeling as excessiovevayu moving in abdomen
- Kukshishula- pain in abdomen
- Atop- gargaling sound in abdomen
- Gaurav –heaviness in abdomen

➤ **Purishakshayalakshan :**

- symptoms of purisha decreases i.e. quantity of purisha is less.
- Vayu comes out from mouth, anus by producing sound & pain.
- kukshi (abdomen )completely surround by vayu.
- antravestana i.e. intestine spasm

➤ **Panchabhautiksanghatana of purisha :**

In Purisha mala normally agni&vayu are predominant with pruthvimahabhuta .As Agni &VayuMahabhuta are in abundance, normal Purisha Floats on water. But as the Purisha Mala becomes SamaPurisha due to JatharagniVikruti and AmaNirmiti, its PanchbhautikSanghata changes.

➤ **Samapurishalakshan**

When samaPurisha combine with dosha,dhatu it manifests disease accordingly.

- Sinks in water
- foul smell
- increase in quantity & frequency
- change in colour & consistency
- heaviness
- pain in abdomen.

➤ **Purisha pariksha in Ayurveda**

Scattered references are available in these texts related to physiological and pathological state. Charaka has described qualities of Purisha and Purishagata in different diseases. Descriptions pertain mainly to physical

changes and that to mostly with reference to vitiated dosha in a disease such as in Javara, Gulma, Arsha, Pandu etc.

Jala-NimajjanPurishaPariksha has been described in number of Ayurvedic texts of ancient and like CharakaSamhita, SushrutaSamhita, AshtangaSamgraha, abnormalities in respect of odour, colour, quantity etc. stool examination can be used as important diagnostic tool. The scattered references available in Ayurvedic texts are compiled below following the scheme of Sushruta'sSadhvidhaPariksha.

➤ **Mala PradoshajaVikara :**

Normally Purisha provides strength & support to Vayu, Agni &Pitta. When agiatedDoshas come in contact with Mala,they produce Mala PradoshajaVikara agitated Doshas contact with Mala and cause breaking up of waste products or drying it up. Therefore Mala changes its normal colour, consistency, quantity, odour etc. Excessive retention of waste substances or excessive elimination of waste products indicates vitiation of Mala which results in disease manifestation.

**MATERIALS AND METHODS:**

This concept is based on a review of Ayurvedic texts. Materials related to roga, rogipariksha and other relevant topics have been collected The main Ayurvedi texts used in this study are CharakSamhita, SusrutaSamhita, AstangHridaya, AstangSangraha, MadhavNidan, Yogaratnakar, Parameswarappa'sAyurvediyaVikriti-Vigyan and RogaVigyan, Sunil Verma'sKriyaSharirVigyan, commentaries of Samhita

❖ **Method of Examination**

There are two methods of PurishaParikshadescribed in

Ayurveda:

1. Physical examination of stool/ samanyapariksha
2. JalaNimajjanaPurishaPariksha.

In physical examination i.e. samanyapariksha in Ayurveda includes Pramana (quantity)

Varna (color)

Sanhati (consistency)

Gandha (odour) and examination done by indriya i.e. chakshurendriya, sparshanendriya, ghranendriya etc.&prashanapariksha.

➤ **JalaNimajjanaPurishaPariksha:**

This is the only objective method which was used in ancient times to detect the presence of Amain stool. Amais considered as an important cause not only for the gastrointestinal disorders but also as the cause of many systemic diseases such as

Jvaraand Amavata. To detect the early presence of Ama, a special methodology was used that is JalaNimajjanaPurishaPariksha. 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 Amais absent in stool.

➤ **Purisha Mala pariksha according to Doshas:-**

- **Mala Vitiated By Vata:** Shushka (Dry), Drudha (Hard), Krushna, Dhumaal (Blackish in color), Trutitam (Clayey), Fenil (with air bubbles).
- **Mala Vitiated by Pitta :**Ushna (Hot), Pitata (Yellowish in color), Raktawarna (Reddish), Drava (watery).
- **Mala Vitiated By Kapha:** Shuklata (Whitish in Colour), Picchil (with Mucus), Sandra (sinks in water). Considering all above abnormalities in Mala, we can diagnose vitiated Dosha in different Mala PradoshajVikar. While examining a patient.

➤ **Change in color of stool in various diseases**

- **Krishna Varna** (black color): VatikaArsha, VatikaGulma, Kumbha Kamala, PaittakaAtisara.etc
- **ArunaVarna**(grayandreddishcolor):- VatikaUdaraRoga, VatikaArsha, VatikaAtisara,VatajaGulma,VatajaPanduetc
- **Shukla Varna** (white color):-Shlesmika ,Pandu,Shakhashrita Kamala, Jalodara,KaphajaGulma,andKahajaVisarpaetc
- **Rakta Varna** (red color):-Kamala, PittajaAtisara, Raktapitta, SahajaArsha, and Chhidrodara etc.

➤ **Changes in consistency of stool in various diseases**

- **Sandra**(dense):- KaphajaAtisara, and SahajaArsha, etc
- **Vibaddha**(solid):- VatajaPrameha,Udararoga, Baddhodara, Purishavrita Vata,VatajaAtisar,VatajaJwara, VatajaArsha,etc
- **Drava**(watery):- PaittikaArsha, VatikaGrahani, Asadhya Atisara, and Mandagni etc.
- **Bhinna**(loose):- PaittikaArsha, GrahaniKshayajaKasa, KaphaviritaApanavayu,PittajaMurchha, atisar etc.
- **Shushka**(dry):- VatajaGrahaniand SahajaArsha etc.

➤ **Change in odor of stool in various disease**

- **Durgandhita**(foul smell):- amaAtisara,PaittikaPandu, Asadhya AmaPurisha,PurishavahaSrotodusti,etc
- **Visragandhi**(smell of raw meat):- pittajArshaand Shleshmika Atisara etc. Atidurgandhita(extremelyfoul smell):- PitajAtisaraand pitajArsha
- **Kunapagandhi**(smell of dead body):- SahajaArshaKunapa,Puya,Ama
- **Matsyagandhi**(smell of pus, Ama, and fish):-SannipatajaAtisara etc.
- **Nirgandhaor Sagandha**(without or with odor):-AgantujaAtisara etc.

**DISCUSSION:**

**Abnormal quantities/frequency of stool in various diseases**

- **Alpa**(less in quantity):- SannipatajaJwara, Pandu, VatajaAtisara, VatajaPakvaAtisara,Purishavahasrotodushti etc.
- **Atipravritti**(morefrequency and quantity)PaittikaAtisara, Amatisara,SannipatajaAtisara, and AsadhyaAtisara etc.
- **Sanga**(less frequency):- VatajaGulma, ApanaVayuavrudha,ShuskaYoni,Udararoga, AsamyakVirechana etc.
- **Muhurmuhu**(frequent):- VatajaGrahaniand VatajaAtisara etc.
- **Krichhra Mala Pravritti**(passing stool with difficulty)VatajaAshmari, Vighata,AmashayaKrudhaVayu, andPakwashayaKrudhaVayu etc.
- **SashabdaMalaPravritti**(passingstool with sound)VatajaArsha, AmaAtisara,PurishavahaSrotoDushti, PurishaKshaya, and VatajaGrahani etc.

**Conclusion:-**

Considering all above abnormalities in Mala, we can diagnose vitiated Dosha in different Mala PradoshajVikar. While examining a patient, special attendance is to be given to Mala Parikshana as Mala is the basic entity of living body and maintain homeostasis when functioned normally. Among the three main by-products,Purisha performs a very special function in the body i.e. it bears the body along with function for which it is called as Upastambha. Purishapariksha has been given due importance in the ancient period

and it has been described in Astasthanapariksha. Purisha, which is a main metabolic product of the body, shows changes in its characters in the diseased conditions. These changes in Purisha in terms of its varna, Gandha, Sparasha, Rasa etc. may be considered to diagnose various diseases like Atisara, Arsha, Grahani, Gulma, Pravahika, Amavata, Udararoga etc. JalaNimajjanPurishaPariksha is an important objective method to detect the presence of Ama in stool. This detects the SthulaAma associated with the stool.

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