



A CRITICAL ANALYSIS ON PURISH AND STOOL

Dr. Supriya Tonge¹, Dr. Sujit Kumar², Nikita³, Nikita Shaliyan⁴, Prakanshi Bhardwaj⁵, Pratiksha Priya⁶, Pratiyush Chauhan⁷, Raaziya⁸, Raj Shekhar⁹, Rajkumar¹⁰, Rashmi¹¹

¹Professor, Department of Kriya Sharir, Vivek College of Ayurvedic Sciences and Hospital, Vivek University, Bijnor, Uttar Pradesh - 246701

²Assistant Professor, Department of Kriya Sharir, Vivek College of Ayurvedic Sciences and Hospital, Vivek University, Bijnor, Uttar Pradesh - 246701

³⁻¹¹U.G. Scholar, Department of Kriya Sharir, Vivek College of Ayurvedic Sciences and Hospital, Vivek University, Bijnor, Uttar Pradesh - 246701

Corresponding Author - Dr. Supriya Tonge, Professor, Department of Kriya Sharir, Vivek College of Ayurvedic Sciences and Hospital, Vivek University, Bijnor, Uttar Pradesh

ABSTRACT:

This critical review explores the Ayurvedic and modern perspectives on *Purisha* (stool) and its role in health and disease diagnostics. In *Ayurveda*, *Purisha Pariksha* (stool examination) is a vital diagnostic tool that reflects the functioning of *Agni* (digestive fire), *dosha* balance, and overall metabolic health. Classical Ayurvedic texts describe various characteristics of *Purisha*, such as its color, consistency, quantity, odor, and presence of anomalies, as key indicators of digestive and systemic health. These parameters are extensively linked to the underlying *prakriti* (constitution) and specific pathological conditions, including *malabaddhata* (constipation), *atisara* (diarrhea), and *grahani* (malabsorption syndromes). This review critically examines traditional concepts alongside modern scientific insights into stool analysis, including its utility in diagnosing gastrointestinal disorders, infections, malabsorption, and systemic diseases. Parallels are drawn between Ayurvedic observations and modern diagnostic markers such as stool pH, microbiota composition, and the presence

of pathogens. The review also highlights the limitations of subjective interpretation in traditional methods and the need for standardization and scientific validation to integrate *Purisha Pariksha* into contemporary clinical practice. By bridging traditional knowledge with modern diagnostic advancements, this review emphasizes the potential of stool analysis as a holistic, non-invasive diagnostic tool in personalized medicine. Further interdisciplinary research is warranted to validate Ayurvedic concepts and explore their application in integrative healthcare.

Keywords: Purisha, stool analysis, Ayurveda, digestion, *dosha* imbalance, personalized medicine, integrative healthcare.

INTRODUCTION:

Dosha dhatu and mala are considered as „moola’ (foundation) of body. The body is formed and maintained by their balance. Mala are divided in to two major parts that is sharirika mala (body waste) and dhatu mala (metabolic waste). Sharirika mala is further divided in to three parts i.e, mutra, purisha, sweda and dhatu mala are further classified in to seven types. Purisha comes under sharika mala. Both mutra and purisha is waste product of food. Mala pariksha has been emphasied as important examination tool after that era of Acharya yogratnakar. Before that in samhita kala, characteristic of stool has mentioned in scattered manner in symptomatology of various diseases. Acharya Susruta considered as upsthmabha and Acharya Vagabhata considered as avasthma. 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 Where as modern aspect provide detailed study of examination of feces. It broadly divides in to three parts Physical, chemical and microscopic examination. Here author focuses on compilation of scattered data related to changes pertaining to stool in various disorders mentioned in our brihatrayi and in modern text, so that it helps in better understanding and diagnosing diseases.

AIM AND OBJECTIVE:

- 1) To Understand The Concept Of The Purish And Stool.
- 2) To Understand The Different Characteristics Features Of The Purish And Purish Parikshan .
- 3) To Understand The Clinical Utility Of The Purish And Stool.

METHODOLOGY:

Ayurvedic textual materials were referred, mainly *Charaka Samhita*, *Sushruta Samhita*, *Astanga Hridaya* and From our central library and available commentaries of these *Samhitas*, for the study.

REVIEW OF LITERATURE:**FORMATION OF PURISHA:**

Purisha is the final excreta which is eliminable from the body after all the digestion, metabolism from the body after 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 avasthapak, pitta in amla avasthapak, 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 pakvashaya for expecting and analysing the rasa and mala with the help of samanvayu after the process of villous absorption of source bio matter, the remaining unabsorbed fluids and solid waste called aharmala is comprised of Muttra and purisha. 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 avasthapak i.e katu avasthapak and katu bhava of this bio substance produce poshak vata. This purisha 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 place with the help of jatharangi and panchabhutagni and that digested food is divided into two parts i.e kitta bhaga and sara bhag again kitta bhaga is having two parts i.e Drava bhaga is called as mutra Ghana bhaga is called as purisha or shakrut. According to charaka : When the part of the food enters into the pakwasahya then it will become dry due to the presence of Agni and attain pindaswarupa. During this process due to katu rasa the vriddi of vayu takes place. paripindit pakwasaya

means, during the process of formation of mala or purish, the remaining food material which is waste will gate the pind roop and thus the purisha utapatti will occur.

PURISHA KARMA:

Avasthambha is function of purisha. avashtambha means shariradharan. purisha performs this karma till it is present in sharir. so properly formed purisha gives strength to body. Acharya sushruta has quoted that purisha performs vayu and agni dharan i.e purisha gives strength to vayu and agni. MUL (SITE) OF PURISHA Colon (Purishvaha srotas) is a site of formation and excretion of stool. Large intestine (Pakvashaya) and anal canal (Sthula guda) are root of colon.

PURISHAVEGA DHARANJANYA LAKSHANA :

According to charkacharya, purishvegadharan causes pakwashaya shula, shira shula (headache), adhovata and purish apravartana (no passage of flatus and stool), pindikoveshtana (pain in calf region) and Adhmana. According to sushrutacharya, purishvegadharana causes Atopa, shula, parikartana (cutting type of pain in guda, basti), purisha Sanga (no passage of stool), Urdhvavata (frequent of belching), purisha Pravrutti from mukha.

CHARACTERISTICS OF NORMAL PURISHA:

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 medieval period texts of Ayurveda, but stool examination has been given due importance in context of the diseases.

PRAMANA OF NORMAL PURISHA:

Pramana (quantity) of Purisha has been described by Acharya Charaka as Sapta Anjali Pramana.

JALA NIMAJJANA PURISHA PARIKSHA:

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.

PURISH VRIDHI LAKSHNA:

- 1) Kukshishula- Pain in abdomen
- 2) Atop – Gargaling noise in abdomen
- 3) Gaurava – Heaviness in abdomen.

PURISHKSHAYA LAKSHANA:

Sashabda Vayu Kukshu TiryakUrdhwa bhraman ,Movement of flatus associated with sound,moves in all directions haphazardly. Antra Vestana- Intestinal spasm

Parshwa Hridaya Pida- Pain in the flanks and Heart.

Alpata Shakruta- Quantity of stool is less.

PANCHBHAUTIK SANGHATAM OF PURISH :

In Purish Mala, normally Agni & Vayu are predominant with Pruthwi Mahabhuta. Here Pruthwi Mahabhuta gives shape to Purisha. Agni & Vayu Mahabhuta gives little warmth to it, Yellowish colour to it, slight Katu Rasa & typical faecal odour to it. As Agni & Vayu Mahabhuta are in abundance, normal Purisha Floats on water. But as the Purisha Mala becomes Sama Purisha due to Jatharagni Vikruti and Ama Nirmiti, its Panchbhautik Sanghatan changes.

SAMA PURISHA LAKSHANA:

When Sama Purisha combines with Doshas; it manifests diseases accordingly.

Sama Purisha Apsu Awasidati – Sinks in water Bhrusham Dourgandhi - Foul smell Increases in quantity & frequency Pichchila- Change in colour & consistency Ejection of small quantity of Purisha with difficulty and sound. Heaviness and pain in abdomen. Discomfort in Purishwaha Strotas.

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.

SAMYAK MALAPRAVRUTTI:

Though having mutrapravrutti without malappravrutti gas excreted, Agni becomes Pradipta, kostha become light.

PURISHDHARA KALA:

This purishadhara kala is of fifth- This is in the anthakoshtha, between, last parts of laghwantra and starting part of bruhadantra known as unduka. Here the separation of rasa, mutra and purisha takes place. This fiction of separation is due to vata and Agni.

PURISHWAHA STROTAS DUSHTI LAKSHANA:

- Krushra malappravruti- Patient passes stool with difficulty.
- Alpapa Mala Pravrutti- Passes little quantity of stool.
- Sashabda, Sashula Mala Pravrutti Associated with pain and sound. Ati-drava Mala Pravrutti- Passes excess watery stool
- Sakapha Mala Pravrutti- Associated with mucus threads
- Ati-grathita Mala Pravrutti- Sometimes hard stool.
- Ati-bahu Mala Pravrutti- Passes large quantity of stool .

PURISHWAHA STROTAS VIDDHA LAKSHANA:

Aanaha- Distention of abdomen **Dourgandhya-** Foul smell of stool Passes mucus threads in stool with tenesmus.

Grathitantrata- Intestinal obstruction or intussusception.

MALA PRADOSHAJA VIKARA:

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.

PURISHA MALA PARIKSHA :

According to Doshas, Mala Vitiated By Vata Shushka (Dry), Drudha (Hard), Krushna, Dhumal (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 Pradoshaj Vikar. 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.

DISCUSSION:

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 Mala are further classified into seven types. Purisha comes under Sharirika Mala. Both Purisha and Mutra are formed from the food. After digestion, the Sarabhaga (Nutrient portion) gets absorbed and remaining undigested part becomes solid and that is called as Purisha. 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. Ayurveda considers Dosha, Dhatu, and Mala as foundation of the body. Mala is produced as a by-product of our daily activities. If Mala is not excreted from the body, the metabolic process will be impaired leading to the formation of malformed tissues. They are important for normal physiology of the body and each of them carries specific functions. Malas enable nutrition as well as the elimination of wastes from the body in terms of abnormalities in Varna (Color), presence of froth, consistency, Gandha (Odor), Sparsha (touch), Matra (quantity and frequency), and associated factors such as pain. Feces, also spelled faeces, also called excrement, solid bodily waste discharged from the large intestine through the anus during defecation. Feces are normally removed from the body one or two times a day. About 100 to 250 grams (3 to 8 ounces) of feces are excreted by a human adult daily. Normally, feces are made up of 75 percent water and 25 percent solid matter. About 30 percent of the solid matter consists of dead bacteria; about 30 percent consists of indigestible food matter such as cellulose; 10 to 20 percent is cholesterol and other fats; 10 to 20 percent is inorganic substances such as calcium phosphate and iron phosphate; and 2 to 3 percent is protein. Cell debris shed from the mucous membrane of the intestinal tract also passes in the waste material, as do bile pigments (bilirubin) and dead leukocytes (white blood cells). The brown colour of feces is due to the action of bacteria on bilirubin, which is the end product of the breakdown of hemoglobin (red blood cells). The odour of feces is caused by the chemicals indole, skatole, hydrogen sulfide, and mercaptans, which are produced by bacterial action. Many diseases and disorders can affect bowel function and

produce abnormalities in the feces. Constipation is characterized by infrequent evacuations and the production of excessively hard and dry feces, while diarrhea results in frequent defecation and excessively soft, watery feces. Bleeding in the stomach or intestines may result in the passage of blood with the stool, which appears dark red, tarry, or black. Fatty or greasy stools usually indicate pancreatic or small-intestine afflictions. Typhoid, cholera, and amoebic dysentery are among diseases spread by the contamination of food with the feces of infected persons.

CONCLUSION:

Stool is an important by-product of the metabolism and reflects the changes occurring in the body in different pathological and diseased conditions. This purishadhara kala is of fifth- This is in the anthakoshtha, between, last parts of laghwantra and starting part of bruhadantra known as unduka. Here the separation of rasa, mutra and purisha takes place. Separation of mala is more in pakvashaya

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