



Beyond Excretion: Exploring the Concept of Mala Pradoshaja Vikara and its Contemporary Relevance

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ABSTRACT: Ayurveda perspective on *Malas* (excretory products)—*Purīṣa* (stool), *Mūtra* (urine), and *Sveda* (sweat)—posits them as a vital components for maintaining systemic equilibrium. Any derangement in their formation, retention, or elimination gives rise to *Mala-pradoṣaja vikāra* (disorders due to impaired waste metabolism). Classical texts emphasize that balanced processing and timely elimination of *Malas* are indispensable for health maintenance. Contemporary medical science validates any alterations in stool, urine, and sweat as critical biomarkers reflecting gastrointestinal, renal, and metabolic function. This review critically analyzes *Ayurvedic* descriptions of *Mala-pradoṣaja vikāra* in light of current medical knowledge, highlighting their diagnostic relevance. Understanding this concept is particularly important in today's world, where lifestyle diseases, stress, and dietary imbalances frequently manifest through altered excretory patterns, making *Mala* evaluation a valuable tool for preventive and integrative healthcare.

KEY WORDS: *Mala-pradoṣaja vikāra*, *Purīṣa*, *Mūtra*, *Sveda*, *Mala parīkṣā*

INTRODUCTION

In both *Ayurveda* and contemporary biomedical science, the waste products of the body are not seen as mere by-products of metabolism but as crucial indicators of health. *Ayurveda* designates these wastes as *Malas*, primarily *Purīṣa*, *Mūtra*, and *Sveda*, and accords them an important role in sustaining physiological balance.¹ Classical texts assert that when these *Malas* are formed and expelled in a normal manner, they preserve systemic harmony and homeostasis. Conversely, disturbances in their formation or elimination result in a group of disorders collectively termed *Mala Pradoṣaja Vikāra*—pathological conditions arising from the vitiation of wastes.²

This concept finds a striking parallel in modern medicine. Stool, urine, and sweat are routinely examined as clinical biomarkers, reflecting the state of the gastrointestinal tract, kidneys, liver, endocrine system, and overall metabolism. Disorders of elimination—such as constipation, diarrhoea, urinary retention, renal calculi, or abnormal sweating—are thus not only symptomatic complaints but also diagnostic windows into deeper systemic dysfunctions.

As described in *Suśruta Saṃhitā*, health is a state of equilibrium of *Doṣas* (*Vāta*, *Pitta*, *Kapha*), proper functioning of *Agni* (digestive/metabolic fire), balance of *Dhātus* (tissues), and normal excretion of *Malas*.³ This ancient definition underscores that waste management is as vital as nutrient assimilation in maintaining health.

Therefore, the study of *Mala Pradoṣaja Vikāra* holds significant contemporary relevance: it provides a holistic *Ayurvedic* lens to interpret clinical findings that modern medicine approaches through diagnostics, offering an integrative understanding of how disturbances in waste elimination mirror deeper systemic imbalances. the main objective of this study was

1. To critically understand the *Ayurvedic* concept of *Mala-pradoṣaja Vikāra* and analyze its contemporary relevance by correlating classical descriptions of *Purīṣa*, *Mūtra*, and *Sveda* with modern biomedical perspectives on waste metabolism and excretory disorders.
2. To review *Ayurvedic* literature on the pathology of *Mala-pradoṣaja Vikāra*.
3. To identify and classify disorders arising from deranged *Purīṣa*, *Mūtra*, and *Sveda* as described in classical texts.
4. To correlate *Ayurvedic* descriptions of *Mala-pradoṣaja Vikāra* with modern clinical conditions related to stool, urine, and sweat.
5. To highlight diagnostic value of *Mala-parīkṣā* (examination of wastes) in health and disease.

METHODOLOGY METHODS

This work is designed as a narrative review integrating *Ayurvedic* textual analysis with contemporary medical perspectives. The methodology consisted of the following steps:

1. Classical Textual Review (Ayurveda Sources):

Primary *Ayurvedic* compendia including *Caraka Saṃhitā*, *Suśruta Saṃhitā* and *Aṣṭāṅga Hṛdaya* were reviewed for references related to *Malas* (*Purīṣa*, *Mūtra*, *Sveda*), their physiology, pathology, and the concept of *Mala-pradoṣaja Vikāra*. Commentaries by *Ācāryas* such as *Chakrapāṇi*, *Dalhana*, and *Arunadatta* were consulted for interpretative clarity.

2. Contemporary Biomedical Literature:

Modern medical literature concerning stool, urine, and sweat as diagnostic biomarkers was reviewed through Harsh Mohan textbook of Pathology, Harrison's Internal Medicine and Robbins Pathology.

3. Comparative Analytical Approach:

Ayurvedic descriptions of *Mala-pradoṣaja Vikāra* were systematically compared with modern medical interpretations.

Emphasis was placed on diagnostic, prognostic, and preventive implications in both systems of medicine.

DISCUSSION

Malas are described as essential by-products of digestion and tissue metabolism, whose proper formation and timely excretion are crucial for maintaining physiological balance. Far from being inert waste, they actively contribute to systemic stability.

- *Purīṣa*: The solid residue of digestion, which provides *avaṣṭambha* (structural support) to abdominal organs.
- *Mūtra*: Responsible for *kledavāhana* (elimination of excess fluid and water-soluble metabolic wastes).
- *Sveda*: A byproduct of *Meda Dhātu* (fat tissue), which maintains moisture balance and regulates body temperature (*kledavidhṛti*).⁴

Thus, *Malas* are not mere excretory substances but vital participants in sustaining health and homeostasis.

Types of Mala Disturbances (*Mala Pradoṣa*)⁵

Āyurvedic texts describe five main disturbances of Malas,

1. *Bheda* (Excessive elimination)
2. *Śoṣa* (Depletion)
3. *Pradūṣaṇa* (Contamination)
4. *Sāṅga* (Retention/Blockage)
5. *Ati-utsarga* (Excess evacuation)

***Bheda* :**

Bheda in the context of *Mala-pradoṣaja Vikāra* denotes *Atipravṛtti* or *Ati-mokṣa*, i.e., excessive elimination of malas, particularly *Puriṣa*.⁶ Clinically, this manifests as diarrheal conditions with increased frequency and liquidity of stool due to altered motility, secretion, or inflammation. It arises from vitiation of *Vāta* and *Pitta doṣas*, and is observed in disorders like *Atisāra*, *Grahaṇī*, and ulcerative colitis-like conditions. The classical concept of *bheda* finds strong resonance in contemporary medical science, where various diarrheal disorders are categorized based on underlying pathology. These include infective causes (secretory, osmotic, or inflammatory), immune-mediated or autoimmune disorders, malabsorptive states, and motility-related conditions. The following table illustrates the modern clinical spectrum of *bheda*, demonstrating its continued relevance through correlation with current pathophysiological understanding

Table 1: Clinical Conditions Demonstrating the Modern Relevance of *Bheda*.

Category	Condition	Pathology
Infective – Secretory/Osmotic	Cholera ⁷	Secretory diarrhea due to cholera toxin stimulating cAMP-mediated chloride & water secretion.
	Enterotoxigenic ⁷ E. Coli (ETEC) ⁸	Secretory diarrhea by heat-labile & heat-stable toxins increasing secretion.
	Rotavirus ⁹ infection	Osmotic & secretory diarrhea from destruction of villus tip enterocytes & NSP4 toxin.
	Shigellosis ¹⁰	Inflammatory diarrhea due to mucosal invasion & Shiga toxin-mediated damage.
	Giardiasis ¹¹	Malabsorptive diarrhea from mucosal injury & impaired fat absorption.
Inflammatory (Immune-mediated / Autoimmune / Invasive)	Ulcerative colitis ¹²	Exudative/inflammatory diarrhea due to mucosal ulceration with blood & mucus.
	Crohn’s disease ¹³	Exudative diarrhea from transmural inflammation & malabsorption.
	Celiac disease ¹⁴	Osmotic & inflammatory diarrhea from immune-mediated villous atrophy.

Non-infective – Malabsorptive / Osmotic	Lactose intolerance ¹⁵	Osmotic diarrhea from unabsorbed lactose pulling water into lumen.
Motility-related	Irritable bowel syndrome (IBS-D type) ¹⁶	Motility-related diarrhea from altered gut-brain axis & increased transit.
	Hyperthyroidism ¹⁷	Motility-related diarrhea from increased intestinal transit time.

In the Ayurvedic classics, several gastrointestinal disorders are described under the framework of *bheda* (altered bowel elimination). These conditions are characterized by variations in stool frequency, consistency, and associated symptoms, each linked with specific *doṣa* involvement. The following table summarizes the classical diseases of *bheda*, their characteristic manifestations, and the predominant *doṣa* pathology

Table 2: Classical Ayurvedic Diseases and Associated Manifestations of *Bheda*

Disease	Nature of <i>Bheda</i>	<i>Doṣa</i> Involvement
<i>Atisāra</i> ¹⁸	Excessive <i>drava mala pravṛtti</i> (diarrhea)	<i>Vāta, Pitta, Kapha</i>
<i>Pravāhika</i> ¹	Frequent, painful urge, mucus/blood in stool	<i>Vāta + Kapha/Pitta</i>
<i>Grahani</i> ²⁰	Alternating constipation & diarrhea	<i>Doṣa sannipāta</i>
<i>Krimi Roga</i> ²¹	Frequent stools with worms	<i>Vāta + Kapha</i>

Śoṣa

Śoṣa literally means “drying up, retention” It arises when *Malas* are diminished or expelled inadequately. *Mala-śoṣa* correlates with several clinical conditions of depletion and excretory insufficiency.

Śoṣa (reduction or diminished elimination) can manifest in various systems. *Puriṣa-śoṣa* is reflected in conditions such as chronic constipation, fecal impaction, and irritable bowel syndrome with constipation. *Mūtra-śoṣa* is observed in oliguria associated with chronic kidney disease, dehydration, and hypovolemic states. *Sveda-śoṣa* occurs in anhidrosis due to neuropathy, metabolic disorders, or in predisposition to heat stroke

1. *Puriṣa-śoṣa* (Depletion of stool – Constipation / Hard stools)

Table 3: Classical Ayurvedic Diseases and Associated Manifestations of *Puriṣa-śoṣa*.

Conditions	Characteristic features of stool
<i>Vātaja Grahaṇī</i> ²²	where stool becomes <i>rukṣa</i> (dryness), <i>Katina</i> (hard), <i>alpa</i> (scanty).
<i>Udāvarta</i> ²³	suppression of <i>vāta</i> leading to obstruction of <i>purīṣa</i> .
<i>Arśas</i> (piles) ²⁴	Often with <i>vibandha</i> and <i>rukṣa purīṣa</i> .
<i>Pakvāśaya gata Vāta</i> ²	<i>Vāta vṛddhi</i> causing <i>rukṣa mala</i>

2. Mūtra-śoṣa (Depletion of urine – Oliguria / Scanty urination)

Table 4: Diseases exhibiting Mūtra-śoṣa and their Samprapti.

Conditions	Characteristics of Mutra
<i>Mūtrakṛcchra</i> (dysuria/obstructive) ²⁶	Reduced urine due to <i>srotorodh</i> (obstruction of srotas)a.
<i>Mūtraghāta</i> (urinary retention/oliguria) ²⁷	Obstruction and <i>rukṣatā</i> .
<i>Prameha</i> (esp. In later stages) ²⁸	<i>Mūtra dushti</i> (vitiating of mutra) with reduced quantity in <i>kṣaya avasthā</i> .

3. *Sveda-śoṣa* (Depletion of sweat – Anhidrosis / Hypohidrosis)

Table 5: Clinical conditions where *Sveda-śoṣa* is observed.

Diseases	Features of Sweda
<i>Jvara</i> (fever) ²⁹	When <i>sveda pravṛtti</i> is obstructed → <i>sveda-kṣaya</i> .
<i>Meda-kṣaya avasthā</i> ³⁰	since <i>meda</i> is <i>upadhātu</i> for <i>sveda</i> .
<i>Vātaja</i> skin disorders (e.g., dry type <i>kṣudra-kustha</i>) ³¹	→ dryness & reduced sweating.

Pradūṣaṇa (contamination, impurity, or abnormal admixture)

In the context of *Mala-pradoṣaja vikāra*, it refers to the qualitative abnormality of Malas, where they show unnatural odor, color, or admixture with blood, pus, mucus, ama etc. Unlike *Ati-pravṛtti* (excess) or *Śoṣa* which are quantitative disturbances, *Pradūṣaṇa* represents a qualitative vitiating.

Pradūṣaṇa of Each Mala

1. *Puriṣa* (Stool)

Features: Foul-smelling stool, presence of blood, pus, or mucus, unusual discoloration.

Conditions:

Table 6: Conditions associated with *Puriṣa Pradūṣaṇa*.

Diseases	Characteristics of mala
<i>Pravāhika</i>	Stool mixed with <i>śleṣma</i> , <i>rakta</i> , and <i>puya</i> .
<i>Raktātisāra</i> ³²	Blood-stained diarrhea.
<i>Amajīrṇa</i> / <i>Grahaṇī</i>	Undigested food particles in stool.

2. Mūtra (Urine)

Features: Discoloration (red, yellow, blackish), foul smell, admixture with blood, pus, or crystals.

Table 7: Conditions associated with Mūtra Pradūṣaṇa.

Diseases	Features of Mūtra
<i>Mutrakṛcchra</i>	Painful micturition, pus/blood in urine.
<i>Mutraghāta</i> / <i>Aśmarī</i> (urinary stone)	Blood-stained urine.
<i>Prameha</i>	turbid, frothy, sweet-smelling urine (indicative of metabolic contamination)

3. *Sveda* (Sweat)

Features: Foul-smelling sweat, discolored patches(Uremic frost), , abnormal sweating pattern.

Table 8: Conditions associated with *Sveda Pradūṣaṇa*.

Diseases	Features of Sweat
<i>Kuṣṭha</i> (skin disorders)	Altered smell and color of sweat.
<i>Prameha-pīdakās</i>	Pus-mixed, foul discharge from skin boils.
<i>Jvara</i> (fever)	Sour, foul sweat in certain fevers.

◆ Contemporary Relevance

Contamination of different body excretions can lead to a variety of clinical conditions. Stool contamination is associated with dysentery, ulcerative colitis, and infectious diarrhea. Urine contamination may result in urinary tract infections (characterized by pus and foul odor), hematuria, and crystalluria. Sweat contamination can give rise to bromhidrosis (offensive body odor), diabetic skin infections, and other suppurative disorders.

Saṅga (Retention / Blockage) in Mala-pradosaja Vikāra

Saṅga is obstruction, stagnation, or retention of *Malas* due to *āvaraṇa* (blockage), *srotorodha* (channel obstruction), or *mandāgni* (weak digestion/metabolism). It represents the inability of *Malas* to move out in their natural course.

Unlike *Ati-pravṛtti* (excess elimination) or *Śoṣa* (depletion), *Saṅga* is a quantitative accumulation/obstruction pathology.

◆ Types of *Saṅga* in *Malas*

1. *Puriṣa Saṅga* (Fecal Retention)

Features: Constipation, hard stool, pain in abdomen, bloating, incomplete evacuation.

Table 9: Classical conditions where *Puriṣa Saṅgais* observed.

Diseases	Pathology
<i>Vibandha</i>	constipation due to <i>vāta</i> or <i>āvaraṇa</i> .
<i>Udāvarta</i> of urges.	upward movement of <i>vāta</i> due to suppression
<i>Grahāṇī / Ajīrṇa</i> of <i>malas</i> .	incomplete digestion leading to retention

2. *Mūtra Saṅga* (Urinary Retention/Obstruction)

Features: Difficulty or inability to pass urine, painful or dribbling micturition, distension of bladder.

Table 10: Classical conditions associated with *Mūtra Saṅga*

Diseases	Mechanism
<i>Mūtraghāta</i>	complete or partial retention of urine.
<i>Aśmarī</i> ³³ (urinary stone)	mechanical obstruction.
<i>Mutrakṛcchra</i>	painful, obstructed urine flow.

3. *Sveda Saṅga* (Suppression/Blockage of Sweat)

Features: Anhidrosis (absence of sweat), dry skin, feeling of heat or burning, rigidity of skin.

Table 11: Classical conditions associated with *Mūtra Saṅga*.

Diseases	Characteristic feature
Seen in <i>Jvara</i> (fever) –	lack of sweating despite heat.
<i>Kuṣṭha</i> (skin disorders)	– thickened skin prevents normal sweating.
<i>Srotorodha</i> by <i>Kapha/Āma</i>	– blocked sweat channels.

Contemporary Relevance

Saṅga (obstruction or retention) of body eliminations manifests in different pathological forms. *Puriṣa Saṅga* is commonly associated with chronic constipation, intestinal obstruction, irritable bowel syndrome with constipation, and fecal impaction. *Mūtra Saṅga* may arise due to benign prostatic hyperplasia (BPH), urinary calculi, urethral stricture, neurogenic bladder, or urinary tract infection with obstruction. *Sveda Saṅga* is characterized by conditions such as anhidrosis, hypohidrosis, heat stroke due to failure of sweating, and obstructive dermatoses like eczema and psoriasis.

Ati-Utsarga* (Excess Evacuation) in *Mala-Pradoṣaja Vikāra

Ati-utsarga is excessive or uncontrolled evacuation of *Malas*.

It represents a state of *ati-pravr̥tti* where the body loses fluids, electrolytes, and nutrients beyond normal limits.

Unlike *Saṅga* or *Śoṣa*, *Ati-utsarga* is an over-expulsion pathology.

◆ Types of *Ati-Utsarga* in *Malas*

1. *Puriṣa Ati-Utsarga* (Excess Stool Evacuation)

Features: Diarrhea, frequent stools, loose consistency, sometimes with blood/mucus.

Table 12: Classical conditions associated with *Puriṣa Ati-Utsarga*.

Diseases	Characteristic feature
<i>Atisāra</i>	frequent watery diarrhea.
<i>Pravāhika</i>	dysentery with
<i>Grahāṇī</i> (when in <i>Ati-bheda</i> stage)	frequent loose stools.

2. *Mūtra Ati-Utsarga* (Excess Urine Evacuation)

Features: Excessive urination, increased frequency/volume (polyuria).

Table 13: Classical conditions associated with *Mūtra Ati-Utsarga*.

Diseases	Characteristic feature
<i>Prameha</i> urine.	excessive, turbid, or abnormal
<i>Mūtrakṛcchra</i> (some variants)	frequent painful urination.

3. *Sveda Ati-Utsarga* (Excess Sweating)

Features: Profuse sweating, excessive perspiration not proportionate to activity.

Table 14: Classical conditions where *Sveda Ati-Utsargais* seen

Lakshana seen in some conditions.
<i>Ati-sveda</i> mentioned in <i>Sveda-vaha</i> srotas <i>vikāra</i> .
Seen in <i>Pitta-prakopa</i> conditions.

◆ Contemporary Relevance

Ati-Utsarga (excessive elimination) presents with diverse clinical manifestations depending on the system involved. *Puriṣa Ati-Utsarga* is observed in conditions such as diarrhea (infective, osmotic, or secretory types), dysentery, and irritable bowel syndrome with diarrhea (IBS-D). *Mūtra Ati-Utsarga* is seen in diabetes mellitus (polyuria), diabetes insipidus, chronic kidney disease in the polyuric stage, and overactive bladder. *Sveda Ati-Utsarga* is characterized by hyperhidrosis (primary or secondary), excessive sweating in hyperthyroidism, febrile states, tuberculosis, and anxiety disorders

***Mala Parīkṣā* – An Ayurvedic Diagnostic Tool** ³⁴

Mala Parīkṣā (examination of excretory products) is a vital part of *roga rogi parikṣa*, offering insights into *Doṣa* balance, *Srotas* function, and disease prognosis. The evaluation of *Puriṣa*, *mutra* and *Sveda* reflects both physiological integrity and pathological disturbances.

Puriṣa : Normally well-formed, easy to pass, with normal color and smell. Abnormalities include diarrhea (*Ati Pravṛtti*), constipation (*Saṅga*), bleeding, and discoloration.

Mūtra : Normally clear, yellow, moderate, and easy to pass. Abnormalities include polyuria, obstruction, hematuria, frothy/slimy urine, and altered color or odor.

Sveda : Normally mild, uniform, and odorless. Abnormalities include excessive sweating, absence of sweating, or foul odor.

Mala Parīkṣā helps in assessing *Doṣa* involvement (*Apāna Vāta*, *Pitta*, *Kapha*), identifying *srotodushti* (*Annavaha*, *Mūtravaha*, *Medovaha*), planning therapies (*Śodhana/Śamana*), and evaluating disease severity (*Roga Bala*) and patient strength (*Rogī Bala*).

CONCLUSION

The concept of *Mala-pradoṣaja Vikāra* highlights *Ayurveda*'s profound recognition that waste products are not inert residues but vital reflections of systemic health. Classical texts identify five principal disturbances—*Bheda*, *Śoṣa*, *Pradūṣaṇa*, *Saṅga*, and *Ati-utsarga*—each representing quantitative or qualitative imbalances in the excretion of *Puriṣa*, *Mūtra*, and *Sveda*. *Bheda* refers to abnormal frequency or disturbed rhythm of elimination whereas *Ati-utsarga* denotes excessive and uncontrolled elimination, marked by profuse quantity of volume. These descriptions parallel a wide range of contemporary clinical conditions including diarrhea, constipation, urinary retention, polyuria, dysuria, anhidrosis, hyperhidrosis, and metabolic disorders such as diabetes reflecting various systemic diseases.

By correlating *Ayurvedic* insights with modern biomedical knowledge, it becomes evident that alterations in stool, urine, and sweat are not merely symptomatic but serve as diagnostic markers of deeper systemic dysfunction. In today's context of lifestyle-related diseases, stress, and dietary imbalances, the *Ayurvedic* emphasis on *Mala-parīkṣā* serves as a vital diagnostic tool in *Ayurveda*, providing a window into the body's internal balance through the examination of stool, urine, and sweat. It helps assess *doṣa* involvement, detect

srotodushti (channel disturbances), and evaluate both Roga Bala (disease severity) and Rogī Bala (patient strength). By identifying subtle deviations in color, consistency, volume, odor, or frequency, it allows for early detection of disease, guiding timely intervention with Śodhana (purification) or Śamana (palliative) therapies. Additionally, it supports preventive health measures by revealing tendencies toward imbalance before overt pathology arises. In modern clinical terms, it offers a non-invasive, cost-effective, and integrative approach, bridging classical wisdom with contemporary diagnostic needs for personalized patient care

Thus, the study of *Mala-pradośaja Vikāra* not only enriches our understanding of disease pathology from an *Ayurvedic* perspective but also bridges traditional wisdom with modern clinical practice, reaffirming that balanced formation and timely elimination of *Malas* are indispensable pillars of health.

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