



Title- A critical Review of Mootra as one of the Trimala w.s.r to Kriya Sharira.

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Abstract-

Dosh, Dhatu, Mala are fundamental concept of Ayurveda. When these three basic types of energy i.e. *Vata, Pitta, Kapha. Agni*, all the body tissues and components (*dhatu*s), all the excretory functions (*malas*) and all the physiological processes are in perfect order with body, mind and conciusness work together in maintaining balance.

It play vital role in balancing the health of human body becomes fit and healthy by proper balance of *Dosha, Dhatu* and *Mala*. Otherwise body will suffer from various disorders. Vitiated *Dosha* are mainly responsible for creating diseases in body. *Dhatu* gives support and strength to living. *Malas* are regularly eliminated from the body after certain time period and thus keep body clean. *Mala* is unique concept in Ayurveda. After digestion it is devided into '*Sara*' and '*Kitta*'. *Sara* will get absorbed called as '*Ahararasa*' and '*Kitta*' will give rise to '*Mala*'. They are actually by product formed as a result of various Physiological activities going on in the body. *Purish (stool) Mootra* (Urine) and *Sweda* (Sweat) are considered as a main excretory product of the body. "*Mootra*" is one of the important excretions from human body. It is the liquid waste product of the body secreted by kidney by the phenomenon of the filtration from blood.

Keywords- Dhatu, Mala, Mootra, Urine, Strotasa.

Introduction-

All the nutrients which are responsible for the growth of the body are canalized through the *srotas* as along with *Doshas, Dhatu*s and *Malas*. So when these *Srotas* as got

vitiated by different causes, then diseases are developed. According to Maharshi Charak the macro *Srotas* are counted as thirteen numbers. Whereas *Maharshi Sushrut* has considered 11 pairs of *srotas* is an important *srotas* for excretion of waste products from the body as urine. According to them the root of *Mootravaha srotas* are *Basti* (kidney, ureter, urinary Bladder) *Vankshyana* and *Medhra*.

The process of accumulation of urine in the bladder

(The Physiological Considerations)

नाडीभिरुपनीतस्य मूत्रसामाशयान्तरात् ।

जाग्रतः स्वपतश्चैव स निःस्यन्देन पूर्यते ॥ सु.नि. ३/२३

Acharya Sushrut describes the process of accumulation of urine by stating that these minute and wide network of channels originating from *amashay* continuously bring the urine to the bladder even when the body is sleeping or even when it is at rest through the process of percolation.^[1]

आमुखात् सलिले न्यस्तः पार्श्वेभ्यः पूर्यते नवः

घटो यथा तथा विद्धि बस्तिमूत्रेण पूर्यते ॥ सु.नि.३/२३

Acharya Sushrut while explaining this process gives the example of an earthen pot when immersed in water upto its neck, water gets collected in the pot by percolation from its walls. Urine also gets collected in the bladder by similar process according to *Sushrut*.^[2]

पक्वाशयगतास्तत्र नाडयो मूत्रवहास्तु याः।

तर्पयन्ति सदा मूत्रम् सरितः सागरं यथा ॥

सूक्ष्मत्वान्नोपलभ्यन्ते मुखान्यासां सहस्रशः ॥ सु.नि.३/२१

Sushrut has stated that as many channels of rivers bring their water to the sea similarly in our body the urine formed from the process of digestion and excretion in the *pakwashay* (that is the intestines) get deposited in the bladder by the various channels in our body. Thus *Acharya Sushrut* states that the formation of urine takes place in the *pakwashay* during the process of digestion.^[3]

The role of *Doshas* taking place in the process of micturition-

• Vata-

- समान - अन्न गृह्णाति पचति विवेचयति मुञ्चति । अ.ह.सू.१२/८
- अपान - शकृत मुत्र निष्क्रमणः क्रिया । अ.ह.सू.१२/९

Vaata Dosha plays an important role in the process of micturition. Out of the five types of *vayu* present in the body *saman vayu* assists in the process of digestion of food, separation of *saar kitta bhag* and and its assimilation. It is called as *vivechan*. Hence *saman vayu* plays an important role in formation of urine. *Apan vayu* is responsible for the process of excretion of urine and stools from the body.^[4,5]

• Pitta-

- पाचक -पचत्यन्नं विभजते सारकिट्टौ पृथक् तथा । वा.सु. १२/११
- तच्च अदृष्टहेतुकेन विशेषेण पक्वामाशयमध्यस्थं पित्तं चतुर्विधं अन्नपानं पचति, विवेचयति च दोषरसमूत्रपुरीषाणि पाचकाग्नि । सु.सू.२१/१०

This *pitta* is situated between *pakwashay* and *amashay* by invisible mechanism. A *pachak pitta* by virtue of its own potency and metabolic activity carries out the process of digestion and divides the four types of *annapanna* taken by the body into *saar bhag* (products to be assimilated by the body) and *kitta bhag* (waste products). These processes are carried out in *sookshma* level in the intestines hence are not visible. This process divides the products of digestion into *Dosha, rasa, Mutra* and *purisha*.^[6,7]

Quantity of Urine

मूत्रस्य प्राकृतं प्रमाणं चत्वारो अञ्जलयः । च.शा. ७/१५

The quantity of urine in the body as described by *Charak Acharya* is four *anjali*.^[8]

Function of Urine-

- मूत्रस्य क्लेदवाहनम् । अ.ह.सू.११/५
- बस्तिपूरणविक्लेदकृत् मूत्रम् । सु.सू.१५/८
- मूत्रस्य क्लेदवाहनं श्रेष्ठं कर्म, क्लेदाभावो हि शोष स्यात् (अरुणदत्त)
- क्लेदवाहनम् -क्लेदस्य बहिर्निगमनम् || (हेमाद्रि)

The function of urine as described by the *Acharyas* is the removal of excessive moisture or wetness from the body. *Acharya Sushrut* also states the function of urine is also providing nourishment to the bladder. The excretion of excess water content from the body is the main function of urine.^[9]

Mutraashay

The organ of our body where the urine is collected is called as *Mutrashay*. It is also called as *Maladhar*. It is also one of the *pranaayatan* of our body. It is an important organ of the body which sustains life. ^[10]

Mutravaha strotas^[11]-

The structures described in *Ayurvedic* literature under the term *Mutravaha strotas* are controversial. The literature shows the term *Mutravaha strotas*, being used in singular, dual and plural numbers. Moreover, the term *strotas* itself is controversial. However, it may be provisionally stated that in general *strotas* form a structure consisting of channels as well as openings which are always moving and are carrying *dhatu*s and *Malas*. Thus the pair of *MutraVaha strotas* described by *Sushruta* and the two *gavinis* mentioned in *Vedic* literature can be identified as ureters. They are related to *basti* or the bladder and the *medhra* or the urethra. The channels of *MutraVaha strotas* have root in *basti* and *vankshan* area according to *Charak* and *basti* and *medhra* according to *Sushrut*.^[11]

Mutravaha Srotasa Dushti Lakshana-

The symptoms of any damage or ill effects on the channels of *mutravaha strotas* are excessive excretion, excessive obstruction or reduced urine, vitiated, diminished or frequent thick urine with pain indicate the morbidity of *Mutravaha strotas*.^[12]

On injury to this *strotas* as may cause distension of the bladder, retention of urine and stiffness of penis.

Mutravaha Srotasa Dushti Hetu-

Mutra Vaha strotas are affected due to drinking of water, having food when the urge of micturation is present. *Mutravaha strotas* are also affected when the act of coitus is performed while suppressing the urge of micturation. The suppression of the urge of

micturation further badly affects the *Mutravaha strotas* as when it is done by persons suffering from debilating diseases or when the person is wounded.^[13]

Discussion-

Like *Prakriti, Dosha, Dhatu* and *Updhatu*; 'Mala' concept is unique in *Ayurveda*. This concept is little too difficult to grasp. This is because word 'Mala' is used in colloquial language as waste product. Considering this, one may get confused as to how these waste product sustain body and how come *Dosha* entity, which is biological gear of human body controlling entire body physiology gets nourished from *Kitta* and is named as *Mala*. *Mala* represents the by products resulting from the physiological and metabolic activities going inside the human body. Elimination of the *Malas* in an effective way is important for the maintenance of better health.

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