



Literature review of Mutra as Trimala w.s.r. to Mutravaha Srotas, Dushti Hetu and Dushti Lakshana.

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Abstract-

Dosha, dhatu and Malas are the constituents of the human body. According to *Ayurvedic* literature the process of urine formation starts with the process of digestion of food. *Acharya Charak* and *Sushrut* show difference in opinion regarding the origin of *Mutravaha strotas*. *Acharya Charak* states that *Mutra vaha strotas* originate from *basti* (bladder) and *vankshan* (groin region). *Acharya Sushrut* states that the two channels carrying urine that is the *Mutravaha strotas* originate from the *basti* (bladder) and *medhra* (penile region). The difference in *mula sthan* seen by *Acharya Sushrut* may be due to the fact that *Sushrut* being *shalyapradhanya* considers the *mulasthan* as seen by him during dissection. And *Acharya Charak* being *chikitsa pradhan* considers the *mulasthan* based on its clinical presentation. *Mutravaha Srotas Dushti Hetu and Dushti lakshana* are also explained in Classical texts. *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. Thus *Acharya Sushrut* states that the formation of urine takes place in the *pakwashay* during the process of digestion. The function of *Mutra* is removal of excess moisture from the body. The excess water is removed from the body through urine and this is considered to be the most important function of urine. This article makes the focused on the literature review of *Mutravaha Srotas* explained in various *samhitas*.

Keywords- Mutra, Mutravaha Srotas, Mutra Nirmiti, Urine, Mala.

Introduction-

Dosha, *dhatu* and *Malas* are the constituents of the human body. These three factors are the building blocks which our body is made up from them.^[1,2] The *Malas* or the products of excretion of our body can be divided into two parts. The products of excretion formed from the process of digestion of food at the organ level are called as *Anna mala*. The products of excretion formed from the products of digestion at *sookshma* level or cellular level are called as *dhatu mala*. The products of excretion formed from the digestion of ingested food are stool and urine.

According to *Ayurvedic* literature the process of urine formation starts with the process of digestion of food. *Acharya Charak* states that the food eaten in various forms during the process of digestion gets divided into *rasa* known as the clear essence of food and during excretion waste are produced. This excretion nourishes sweat, urine, faeces, *vaata*, *pitta* and *kapha*, dirt of ears, eyes, nostrils, mouth, hair follicles and genitals and the parts like hair, beard, moustaches, nails etc.^[3]

Acharya Vagbhat states that out of the two products of digestion i.e *Saar* and *Kitta bhag*. The liquid waste is excreted in the form of urine and the solid waste is excreted in the form of stools.^[4] *Acharya Charak* and *Sushrut* show difference in opinion regarding the origin of *Mutravaha strotas*. *Acharya Charak* states that *Mutra vaha strotas* originate from *basti* (bladder) and *vankshan* (groin region).^[5] *Acharya Sushrut* states that the two channels carrying urine that is the *Mutravaha strotas* originate from the *basti* (bladder) and *medhra* (penile region).^[6]

The difference in *mula sthan* seen by *Acharya Sushrut* may be due to the fact that *Sushrut* being *shalyapradhanya* considers the *mulasthan* as seen by him during dissection. And *Acharya Charak* being *chikitsa pradhan* considers the *mulasthan* based on its clinical presentation. The function of *Mutra* is removal of excess moisture from the body. The excess water is removed from the body through urine and this is considered to be the most important function of urine.^[7]

The important anatomical structures concerned with urine formation, as described in *Ayurveda* are:

- (1) *Vrukka*,
- (2) *Basti*,
- (3) *Mutrashay*
- (4) *Mutra Vaha Srotas*,

1) *Vrukka*

The term *Vrukka* is generally believed analogous to the kidneys. As per original descriptions, the *Vrukka* is a paired organ situated in the *kostha* or the trunk especially in the back part of the abdomen in the lumbar

region. *Sushruta* described them as composed of the essence of the blood and fat. *Sharangdhar* described their function as nourishers of abdominal fat.^[8,9]

2) Basti

The position of *basti* as given by *Sushrut* in the region of in lower back that mainly comprises of the waist region, testis, rectum ,groin and the penis. *Acharya Sushrut* describes *basti* as the organ having thin walls and having an external opening on the downward region for the passage of urine. According to the classical discriptions *basti* is a thin gourd shaped organ, composed of muscles, blood vessels and ligaments. It is a membranous structure situated in the abdominal cavity, in the pelvis, surrounded by various structures and is mainly concerned with storage of urine. This description suggests that *basti* as described in *Ayurveda* as the urinary bladder as known today. ^[10]

3) 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]

4) MutraVaha strotas

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*^[13] and *basti* and *medhra* according to *Sushrut*.^[6]

Srotas 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* may cause distension of the bladder, retention of urine and stiffness of penis.

Srotas Dushti Hetu-

Mutra Vaha strotas are affected due to drinking of water, having food when the urge of micturition is present. *MutraVaha strotas* are also affected when the act of coitus is performed while suppressing the urge of micturition. The suppression of the urge of micturition further badly affects the *MutraVaha strotas* when it is done by persons suffering from debilating diseases or when the person is wounded.^[13]

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. Also 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. Also 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.^[14,15]

Discussion-

Vaata Dosha plays an important role in the process of micturation. 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 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.^[16]

This *pitta* is situated between *pakwashay* and *amashay* by invisible mechanism The *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*.^[16,17]

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