ANALYSIS ON MUTRAVHA SROTUS W.S.R. TO ITS MULA
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ABSTRACT
Srotus(body channels) is considered as an important entity of the body and is responsible for the Vahana(transferring) of Dosha, Dhatu etc. Full body is considered as Srotomaya (made of Srotus). Among the types of Srotus, Mutravaha Srotus (which does Mutra Vahana) is given prime importance. The root of Mutravaha Srotus is considered as Basti (Urinary Bladder) and Medra (Penile Organ). Injury to Mutravaha Srotus leads to accumulation of urine resulting in expansion of bladder, pain in the bladder region and pathological erection of penis. The characteristic manifestation of the vitiation of Mutravaha Srotus is too long or too restricted, aggravated, shallow or frequent micturation associated with pain. When Drava Rupi Mala Bhaga of Ahara Rasa reaches the Basti then it is considered as Mutra, hence Basti is considered as the Mulasthana(Udbhava Sthana) of Mutravaha Srotus. Once the formation of Mutra is finished, its Vahana has to take place out of the body since it is a Mala and for elimination the organ used is Medra and hence it is considered as Mula for Mutravaha Srotus. By considering Udbhava Sthana of Mutra, Basti is considered as the Mula and by considering the Bahiniskramana Anga of Mutra, Medra is considered as the Mula for Mutravaha Srotus. Similarly Srotomula of each and every Srotus should be analyzed along with its Mula and there is a need of further study in the field of Srotus and Srotomula.

Key words – Srotus, Mutravaha, Basti, Medra.

INTRODUCTION
Dosha, Dhatu, Mala is considered as the basis of the body. Other than these three entities Srotus is another important entity which is the basis for the body. Purusha is called as Srotomaya because Srotus are present all over the body and they are essential in the increase and decrease of the Dosha, even it carries Dhatu and leads to the formation of the Dhatu. Srotus are the hollow channels except Sira and Dhamani, which originating from root space and spreads in the body and carries specific entities. Srotus are the channels through which the various body entities flow. Srotus are the channels of circulation that carry Dhatu undergoing transformation to their destination. Regarding the number/types of Srotus it is mentioned that number of substances having definite shape are there in this universe that much types of Srotus are there in the body. Some opine it is numerable and others opine it is innumerable. These channels have the colour similar to that of the Dhatu that they carry; they are
tubular, either large or small in size and either straight or reticular in shape. The reasons for the vitiation of the Srotus their pathological features and treatment for the same is mentioned. Increase or obstruction in the flow of the contents of the channels, appearance of nodules in the channels and diversion in the flow of the contents to improper channels are the general signs of the vitiation of the Srotus.7 The root of this Srotus is considered as the Basti (Urinary Bladder) and Medra (Penile organ). Injury to Mutravaha Srotus leads to accumulation of urine resulting in expansion of bladder, pain in the bladder region and pathological erection of penis.8 Mutravaha Srotus gets vitiated by wasting, suppression of urges, indulging in food during the micturation urge, in emaciated and injured person. The characteristic manifestation of the vitiation of Mutravaha Srotus is too long or too restricted, aggravated, shallow or frequent micturation associated with pain.9

### DISCUSSION

Vessels arising from large intestine (Mutravaha Nadi) fill the urinary bladder like rivers feed water to oceans on earth. They are so minute that they are not perceived. These vessels arise from Amasaya and convey fluid to Urinary bladder day and night. Thousands of these vessels provide water, which exudes from vessels to Bladder.10 The other opinion is that Sara Hina, Drava Rupi, Mala Bhaga of Ahara Rasa enters the Basti through the various Siras and then it is called as Mutra.11

The Drava Rupi Mala Bhaga of Ahara Rasa gets the recognition as Mutra when it reaches the Basti. So we can say that the fully formed Mutra gets collected in the bladder. Mula sthana is called as Udbhava Sthana. By considering this aspect we can say that Basti is the Mula Sthana of Mutravaha Srotus since Basti is the region where the Drava Rupi Mala Bhaga will get the recognition as Mutra. Once Mutra is formed in the body it has to be eliminated out since it is the Mala, if it gets accumulated in the body it does the intoxication (Malinikarana) of the body. Hence periodically it is being eliminated out of the body from the Urinary Bladder through urethra. This urethra passes through the corpora spongiosa of the penis. Hence Medra is considered as the Mula Sthana of Mutravaha Srotus since it does the Vahana of Mutra which is being formed in the Basti.

Mutra is the Mala, its site of formation/origin and its excretion is to be highlighted. By considering these two aspects (i.e. site of formation and organ responsible for excretion) only Basti and Medra are considered as the Mula Sthanas. Basti is the site of formation/origin of Mutra and Medra is the organ responsible for the excretion of Mutra. Urinary Bladder is Temporary store house of urine which get excreted by kidneys & which get emptied through the urethra. It is muscular reservoir of urine which lies in anterior part of pelvic cavity. Closed injury to the bladder might be
of different varieties- Intra-peritoneal rupture of bladder, Silent rupture of the bladder, Catheter trauma, Ether rupture, Fracture of the pelvis. Open injury to the bladder might be because of hysterectomy, prostectomy, vaginal closure of vesico vaginal fistula, transvesical closure of vesico-vaginal fistula, stab wound, gunshot wound etc.

Among the bladder disorder functions important one is incontinence. Urinary incontinence is a condition where involuntary loss of urine is a social or hygienic problem & objectively demonstrable. Extraurethral incontinence - loss of urine through a channel other than a urethra, Ex - vesicovaginal fistula, uretroginal fistula. The other types of incontinence are stress incontinence; urge incontinence, overflow incontinence, reflex incontinence. Considering these aspects only the characteristic manifestation of injury to Mutravaha Srotus is accumulation of urine resulting in expansion of bladder, pain in the bladder region and pathological erection of penis. The characteristic manifestations of the vitiation of Mutravaha Srotus are too long or too restricted, aggravated, shallow or frequent micturation associated with pain.

**CONCLUSION**

*Dosha, Dhatu, Mala* is considered as the basis of the body. Other than these three entities *Srotus* is an another important entity which is the basis for the body. Proper functioning of *Doshas*, proper nourishment of *Dhatus* and proper elimination of *Mala* from the body is important for being *Swastha*. Among the *Mala Mutra* is an important entity. The *Sara Hina, Drava Rupi, Mala Bhaga of Ahara Rasa* enters the *Basti* through the various *Siras* and then it is called as *Mutra*. Once its get collected in the *Basti* it is excreted out through the *Medra*.

The root of *Mutravaha Srotus* is considered as *Basti* (Urinary Bladder) and *Medra* (Penile Organ). The characteristic manifestation of injury to *Mutravaha Srotus* is accumulation of urine resulting in expansion of bladder, pain in the bladder region and pathological erection of penis. The characteristic manifestation of the vitiation of *Mutravaha Srotus* is too long or too restricted, aggravated, shallow or frequent micturation associated with pain.

*Mutra* is the *Mala*, its sight of formation/origin and its excretion is to be highlighted. By considering these two aspects (i.e. site of formation and organ responsible for excretion) *Basti* and *Medra* is considered as the *Mula Sthana*. Considering *Udbhava Sthana* of *Mutra*, *Basti* is considered as the *Mula* and by considering the *Bahiniskramana Anga* of *Mutra*, *Medra* is considered as the *Mula* for *Mutravaha Srotus*.

**REFERENCES**

Kamath Nagaraj et al: Analysis on Mutravaha srotus w.s.r. to its Moola


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