



A CONCEPT OF MALA IN BRIHATRAYI

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<https://doi.org/10.46607/iamj1511032023>

(Published Online: March 2023)

Open Access

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Article Received: 05/02/2023 - Peer Reviewed: 18/02/2023 - Accepted for Publication: 09/03/2023.



ABSTRACT

According to *Ayurveda*, the state is known as "Swastha" when the *Doshas*, *Dhatu*s, and *Malas* are in *Sama-Awastha* and *Indriya*, *Aatma* and *Mana* are all functioning normally. *Mala* is a significant subject in the Ayurvedic curriculum, especially *Sharira Kirya* or human physiology. *Mala* are substances or waste products that are expelled from the human body. The by-products of the physiological and metabolic processes taking place inside the human body are represented by *Mala*. For the maintenance of better health, it's crucial to effectively eliminate diseases. Waste products of food are urine (*Mutra*) and faeces (*Purisha*), while waste products (by-products) of *Rasa Dhatu* are *Kapha*, Waste products of *Rakta Dhatu* are pitta, and waste products of *Mamsa Dhatu* are *Kha-Mala*. The waste product of *medo dhatu* is sweat (*Sweda*) waste products of *Asthi Dhatu* are hair (*Kesha* and *Loma*) while *Sneha* of eyes, faeces, and skin are the waste products of *Majja Dhatu*. The three primary waste products, which come from eating, are faeces (*Purisha*), urine (*Mutra*), and sweat (*Sveda*). According to some, sustaining good health depends on the efficient removal of *malas*. *Malas* has the power to change *Dhatu*s,

which in turn affects how the *Doshas* are balanced. Several illnesses may result from this. Wastes produced by the body's processes for burning energy must therefore be eliminated.

Keywords: *Mala*, Urine, *Mutra*, *Purisha*, *Sweda*, Health, *Ayurveda*.

INTRODUCTION

The *Doshas*, *Dhatus*, and *Mala* are the body's *Moola* (root).¹ The body cannot sustain its balance without them. When these three work together, the body is healthy when they don't, deformity emerges in the body. *Malas* are those elements of the body that are regularly expelled from it, keeping it clean. When these wastes are properly eliminated, health is maintained. Various diseases are produced when they build up excessively. "*Anna-mala*" refers to malas that form during the digestive process, while "*Dhatu-mala*" refers to malas that form during the metabolism of *Dhatus*.² *Mala* is the term for when the body becomes filthy. *Mala* refers to individuals who contaminate the *Dhatus* and *Updhatu*s of the body. The importance of *Mala* for the human body is similar to that of *Doshas* and *Dhatus*. Sweat (*Sweda*), urine, and *Purisha* have been given the descriptive designation "*Mala*."³ The *Vatadi* three *Doshas*, which consist of seven *Dhatus* from *Rasa* to *Shukra* and *Swedaadi Mala* are referred to as the body's eternal (lifetime) root (base). The stool that maintains the body in place must be present in the body in a specified quantity. When faeces start to decompose inside the body, the body gets feeble. The body is maintained and improved by the proper balance of the *Doshas*, *Dhatus*, and *Mala*. When these factors are out of harmony, the body becomes ill. That's why *Acharya Charaka* has called *Dhatuvaishamya* a disorder⁴, *Acharya Vagbhatta* has called *Doshavaishamya* a disorder.⁵

LITERATURE REVIEW

The *Pitta* located between the stomach and the duodenum divides the food into *Rasa* and *Mala*. Besides *Vayu*, there are two divisions of this *Mala*, *Purisha*, and urine.⁶ When the food is digested properly, then the clean part of it is called *Rasa*. The fecal part is called *kitta*. Thus the diet results have two parts.

(1) Prasad Bhag – *Rasa* (2) Mal part - *Kitta*

The *Kitta* component confirms the presence of urine, *Purish*, sweat (faeces), *Vata*, bile, phlegm, and excreta from the genitals, including hair, beard hair, follicles, nails, and others, as well as ear, eye, nose, mouth, and pores.⁷ *Sarabhoot Rasa* and *Asarabhoot Mala* are two categories of food that have been processed by the action of digestive bile. *Mala* exists in two distinct forms liquid and solid. *Ghan Mal* is from *Purisha*. The rest of the fluid, which is known as "urine " travels through particular routes to the urinary bladder.⁸

Malas of Seven Dhatus -

Waste products of *Dhatus* are formed during the metabolism of *Dhatu*.

1) Waste product of Rasa Dhatu - Kapha

Mala of *Rasa Dhatu* is *Kapha* which is formed during the metabolism of *Rasa dhatu*. The waste product of *Rasa*, *kapha* accumulates at the site of *Kapha Dosh* & excreted from the nose & throat. *Rasa vriddhi* or *Rasa kshaya* can increase or decrease its waste product *Kapha* respectively.

2) Waste product of Rakta Dhatu - Pitta

Mala of *Rakta Dhatu* is *Pitta* which is formed during the metabolism of *Rakta Dhatu*. *Rakta mala 'Pitta'* accumulates at the site of *Pitta* & excreted with feces & urine imparting yellow color to them. *Rakta-vriddhi* or *Rakta-kshaya* can increase or decrease its waste product *Pitta* respectively. Waste products *Kapha* & *Pitta* are *Vaikrita Doshas* formed from food, while *Doshas* which are present since conception & which form *Prakriti* (constitution) are called *Prakrita Doshas*.

3) Waste product of Mamsa Dhatu - Kha-mala

The waste product which accumulates in the external orifices of the body is called *Kha-mala*. *Kha-mala* accumulates in the nose, ears, and oral cavity, oleates the orifices & protects the orifices from external

organisms. For example, wax in the ear prevents foreign bodies to enter the ears. *Kha- mala* in the nasal cavity moisten the nostrils, organisms are trapped in this *Kha mala* of nostrils & organisms cannot enter the respiratory tract.⁹

4)Waste product of Meda Dhatu - Sweda

5)Waste products of Asthi dhatu- Kesha and Loma

Earth is the main *Mahabhuta* of hair. *Loma* Hair on the skin of extremities and chest is called as *loma*.¹⁰ The root of a *loma* is called as *lomakupa*. Disorders of *Asthi Dhatu* affect the nourishment of hair. For example, hair loss is aggravated in *Asthi kshaya*. Therefore in the treatment of hair loss, the role of *Asthi Dhatu* should not be neglected. According to *Sharngadhara Samhita*, hairs are secondary tissue of *Majja Dhatu*.¹¹ In the *Vata* constitution nails are dry, small, and rough. There is a tendency to nail-biting. In the *Pitta*, constitution nails are red colored. In the *Kapha*, constitution nails are long nails. *Rakta-*

sarata's nails are red and beautiful. In *meda-sarata* nails are unctuous and lustrous. In *Asthi-sarata* nails are large, firm, and hard. In *shukra-sarata* nails are oily, firm, and whitish.¹²

6)Waste product of Majja Dhatu - Akshivit & twak sneha

An unctuous substance excreted along with feces, an unctuous layer spread over the skin, and an unctuous substance which accumulates in the eyes is called '*Akshi vit twak sneha*', which is formed during the metabolism of unctuous *Majja Dhatu*. This unctuous waste product makes the concerned constituents very soft. Feces become very soft and is excreted smoothly. Skin also becomes soft & smooth, and eyes become soft and smooth & are protected from bright light, dust & heat .¹³

7)Waste product of Shukra Dhatu – According to *Ashtang Sangraha Ojas* is the waste product of *shukra dhatu*¹⁴

Dhatu	MALA			
	Charaka	Sushruta	Vagbhata	Sharagdhara
Rasa	kapha	Kapha	Kapha, Lasika	Jala of Jihva ,Netra and Kapola
Rakta	Pitta	Pitta	Kandara, Sira	Ranjaka pitta
Mamsa	Mala of nose and ear etc.	Mala of nose and ear etc	Mala of nose, ear, eyes, Romlupa, etc	Mala of Ear
Meda	Sweda	Sweda	Sweda	Tongue, Teeth, Kaksha, Gananindriya
Asthi	Kesha, Loma	Nakha, Loma	Nakha, Loma, Kesha	Nakha Loma, Kesha
Majja	Snehansh of Netra(Eyes), Purish and Tvacha	Snehansh of Netra, Purish, and Tvacha	Snehansh of Netra, Purish, and Tvacha	Mala of Netra (Eyes)
Shukra			Ojas (Astanga Sangraha)	Yuvanpidika, Smoothness of mouth

1. Purisha –

Purisha is a solid waste product (*Purisha Parthivam*).¹⁵*Avashtambha* (to give support) is the function of *Purisha*. *Purisha* is formed and eliminated from *purisha vaha srotas*. *Purisha vaha srotas* roots are in the *Pakvashaya* and the *Sthulaguda* respectively. *Purisha-dhara kala* is crucial to the development of *Purisha.Mala-dhara*

kala is another name for *Purisha dhara kala*.¹⁶ *Shakrit, upaveshana, vit, gutha, and varchas* are the synonyms of *Purisha*. *Purisha* predominantly consists of *Agni* and *vayu Mahabhuta*. Another function of *Purisha* is *Dharana* of ways and *Agni* Formation and regular elimination of *Purisha* maintains the balanced state of *Vata (Samana & Apana)* and *Jatharagni*, the urge of hunger, ingestion

of food, its digestion and excretion of waste products is a cyclic process and formation and elimination of *purisha* maintains this cycle. Disorders of *purisha* affect the normal functioning of Agni and Vayu.¹⁷ Its consistency is influenced by the amount of food and water consumed. While *nirama purisha* is lighter and floats on the water, *Sama purisha* is heavier, smells bad, and sinks in the water. In numerous disorders, including *Kamala* (jaundice), *Grahani*, *Atisara* (loose movements), *Pravahika*, etc. the colour, consistency, and smell of *purisha* alter. *Purisha* is often semisolid and yellowish in hue. *Purisha*'s consistency varies according to the constitution. In *Vata Prakriti* it is hard, in *Pitta*, it is semi-solid or watery and in *Kapha* it is soft and solid *Rasa* of *Purisha* is *Katu*. *Pakvashaya*, which supports the body always contains a little amount of *Purisha*. Weakness, tiredness, and dehydration brought on by *Atisara* (loose motion) suggest that the body needs assistance from the *purisha* in *Pakvashaya*. *Purisha* is the only component that provides support (*Avashtambha*) for the body due to severe *Dhatu kshaya*.¹⁸ The *Antra* (colon), which is anatomically connected to the hepatic region and the *Unduka*, is the location of *mala-dhara kala* (cecum). *Kitta*'s liquid and solid components are divided by *Mala-Dhara kala*. In the course of food digestion, *purisha* is created. Regular *Purisha* elimination suggests that *Agni*, *Samana vayu*, *Pachaka pitta*, and *Apana Vayu* are all functioning in harmony.¹⁹ *Pramana* (Quantity) of *Purisha* is eight *Anjali*.²⁰

2. *Mutra* –

Mutra or urine is a liquid waste product of food.²¹ *Laghu* (light), *Tikshna* (sharp), and hot (*Ushna*) are the qualities of *Mutra*. It is pungent and salty. The roots of *Mutravaha Srotas* are found in the *Basti* and *Vankshana* (pelvic region). *Poshaka mutra* gathers *Kitta* from every part of the body. It begins to form in *Pakvashaya* (large intestine). *Poshaka Mutra* and *Kitta* are divided by *Purisha-Dhara Kala* in the *Pakva Mutra-Vaha Srotas*. The urinary bladder and ureters are thought to be pelvic organs, making the *Shaya* and *Pakvashaya* the origin of the *Mutravaha Srotas*.²² According to *Sushruta Samhita*, *basti*

(urinary bladder) and *Medhra* (penis) are the roots of *Mutravaha srotas*.²³ A pelvic organ called the *basti* is located there. That's *Bahirmukha Srotas* (external orifice). *Basti* is a *Pranayatan* (place of prana) and a *Sadyahpranahara Marma* (place of sadyah) (*Marma* causing sudden death due to injury). Urine production and excretion are tied to this vital organ's penis. *Mutra* predominantly consists of *Jala* and *Agni Mahabhuta*.²⁴ *Kleda* is unctuous moisture in the body. Transportation and excretion of *Kleda* with urine are called as *Kleda-Vahana* body constant draining of urine in *Basti* is called as *Basti-Purana*. If urine fails to conduct *Kleda*, *Kleda* accumulates in the body. which can result in many diseases like *Prameha* and obesity.²⁵ This verse describes how urine is produced. In *Pakvashaya*, the urine-formation process starts. The divided *Poshaka Mutra* from the *Kitta* is absorbed from *Pakvashaya* and transferred to the *Basti* in the way described below. Similar to how a river's water continuously drains into the ocean, *Poshaka Mutra* is transported to *Basti* by urine ducts (*Mutravaha Nadi*) from *Pakvashaya*. The *Pakvashaya* and *Amashaya*, which continuously drain *Poshaka Mutra* to *Basti*, are surrounded by urinary ducts and their fine branches in the stomach cavity. Compared to a new *Ghata*, an earthen pot submerged in water, *Basti-Purana* (urine drainage) is a continual procedure. New earthenware has a lot of pores and is water friendly. urine from the urinary ducts enters the *Basti* in this way, permeating the system in a way that causes urine to develop and be stored in the *Basti*. Because of the work of *Apana Vayu*, urine is expelled when the *Basti* water is full of it. It is difficult to overlook the fact that kidneys produce urine. Researchers' most recent theories state that *Pakvashaya* is where *Poshaka Mutra* is created. This is subsequently taken into the circulation, where several metabolic waste products combine with *Poshaka Mutra* before being later transported to the bladder via the ureters. The process of micturition is controlled by *Apana Vayu*.²⁶

Sweda-

Sweda (sweat) is the waste product of *Medo Dhatu*. It predominantly consists of *Jala* and *Teja*

Mahabhuta.²⁷ Sweat excretion is decreased because of *Kleda vidhriti* or keeping some moisture in the skin. Sweating excretion is decreased in cold climates because the body needs more *Kleda* (moisture).²⁸ *Sweda* is the site of pitta & it controls the hotness of pitta dosha by altering Symptoms of Increased Sweat. *Swedavaha srotas* is a site of *Sweda*. *Medo Dhatu* and *Lomakupa* (pores of the skin) are the roots of *Swedavaha srotas*. *Sweda* is formed during the metabolism of *Medo Dhatu*. Heavy exercise, in a hot climate, enhances sweat formation. Loss of hair on the skin, dry skin, roughness of hair on the of decreased sweat. skin are the symptoms of decreased sweat. Due to dryness, the *Vata* constitution tends to be less sweating, Due to the coldness of *Kapha Dosha*, the *Kapha* constitution has less sweating. Due to the hotness of *Pitta*, *Pitta* prakriti person has profuse sweating with a strong odor.

DISCUSSION

To ensure regular and proper evacuation, the three biological humours need to remain in a state of equilibrium. Any disparity or imbalance among these three biological excretions might cause tympanites, flatulence, abdominal colic, malabsorption, chronic diarrhoea, dysentery, and, most importantly, constipation. Another factor is the production of ama, which when combined with an imbalance or discrepancy between these three biological humours results in diseases like *Amvata* (rheumatoid arthritis), *Sandhigatavata* (osteoarthritis), *Katishool* (low back pain), *Tamak svasa* (asthma), gastric ulcers and *Pakvasjayagata vata* (irritable bowel syndrome). The amount of stool necessary to keep the body in place must be present in the body. The body becomes weaker as faeces begin to break down inside it. The importance of *Mala* for the human body is similar to that of *Doshas* and *Dhatu*s. Through fermentation, faeces generate heat inside the body. It helps the body's heat production and temperature control mechanisms. According to Ayurveda, a doctor must safeguard the patient's faeces in the case of a weak patient, particularly when dealing with incapacitating illnesses like tuberculosis. Because one of the main

sources of heat generation in a weak person is faeces. *Mala* is a significant subject in the Ayurvedic curriculum, especially *Sharira Kirya*, or human physiology. Since malas are the by-products of biological processes, they provide crucial hints to human pathology.

CONCLUSION

Three major classes of *Malas* are regarded as *Purish-stool*, *Mutra*(urine), and *Sweda* (sweat)in the Ayurvedic medical system. Due to their influence on the *Vikriti*-pathology, which is brought on by an unbalanced combination of the three biological humours, malas are more commonly referred to as *Dushya*-pollutants. The ability of malas to detoxify people is precisely why it gets its name. *Malas* is the third most crucial component of the human body, behind the three biological humours and the seven tissues.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Bhagya Shree Potter et al: A Concept of Mala in Brihatrayi. International Ayurvedic Medical Journal {online} 2023 {cited March 2023} Available from: http://www.iamj.in/posts/images/upload/579_584.pdf