

MIQDASH BETHEL COVENANT INSTITUTION

508(c)(1)(a) Free Church • Sole Tanakh Authority

A Study for Judaism • Christianity • Islam

DOCUMENT 213

URINE THERAPY AND THE COVENANT

A COVENANT DEEP DIVE INTO UROPHAGIA, TORAH LAW, AND MODERN MEDICINE

What Does the Written Covenant Say About Drinking One's Own Urine — and What Does Modern Science, Conventional Medicine, and Homeopathic/Naturopathic Practice Say?

August 2026

Elder Kepha Arcemont, Founder

miqdashbethel.org • miqdashbethel@gmail.com • 402-218-9530

PO Box 762, Pearl River, Louisiana 70452

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	☾ ISLAM
Rabbinic law calls urine <i>mei raglayim</i> (מֵי רַגְלַיִם, 'water of the feet') and excludes it from the Temple incense and from the presence of prayer (Keritot 6a; Mishnah Berachot 3:3). The written Tanakh uses the identical euphemism for drinking urine as a covenant siege-curse, never as therapy.	The New Testament is silent on urine consumption directly, but its inherited Tanakh purity framework and Paul's 'body as temple' language (<i>1 Corinthians 6:19</i> , comparative only) carry forward the same instinct: waste is to be removed from the body, not returned to it.	Islamic fiqh classifies urine (<i>bawl</i>) as <i>najis</i> (نجس, ritually impure) — one of the ten inherently impure substances requiring <i>istinja</i> (ritual cleansing) before prayer is valid. A narrow hadith permitting camel urine as medicine for the sick is a historical exception, not a general endorsement.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the Tanakh — the written covenant of Yahweh. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by Yahweh; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the

evidentiary direction of Devarim (Deuteronomy) 19:15 — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and Yahweh's own words declare the covenant unchanging (Malachi 3:6; Tehillim (Psalms) 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because Yahweh's covenant belongs to every nation that will receive it.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written Tanakh. Yahweh (יהוה) and Elohim (אֱלֹהִים) appear in bold throughout. Hebrew book names are given with English in parentheses. Hebrew transliterations appear in bold italic with English meaning in parentheses at every occurrence. Scripture references are bold. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, New Testament texts, and the Qur'an are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Devarim (Deuteronomy)	Camp purity law; covenant curses; the choose-life framework applied to bodily practice
Nevi'im (Prophets)	Melachim Bet (2 Kings), Yeshayahu (Isaiah)	The siege-curse text describing men reduced to drinking their own urine
Ketuvim (Writings)	Mishlei (Proverbs)	The 'drink water from your own cistern' text and its correction against misapplication

I. FRAMING THE QUESTION — WHAT IS URINE THERAPY?

I-A. The Modern Practice

Urine therapy — also called *urophagia*, *urotherapy*, *uropathy*, *auto-urine therapy*, or by its Hindu name *shivambu* (शिवाम्बु, 'the water of Shiva') and its medieval hatha-yoga name *amaroli* — is the practice of drinking, gargling, or applying one's own urine for claimed medicinal or cosmetic benefit. It has circulated on social media in recent years through wellness influencers, and it has notable historical adherents: the boxer Juan Manuel Márquez reportedly practiced it while training for his 2009 fight with Floyd Mayweather Jr., and former Indian Prime Minister Morarji Desai publicly credited a daily glass of his own urine with his longevity.

Claimed benefits circulating in this movement include: strengthening the immune system through self-derived antibodies; 'detoxifying' the body by re-ingesting recycled urine; treating allergies, autoimmune disease, and cancer; moisturizing and healing skin through urea content; and even anti-aging effects attributed to the hormone DHEA (dehydroepiandrosterone), which is present in trace amounts in urine.

I-B. The Hebrew Vocabulary — Sheten and the Euphemism Mei Raglayim

The rare Hebrew word for urine, *sheten* (שֶׁתֶּן, Strong's H7890), root *shathan* (שָׁתַן, 'to urinate'), appears only in the construct phrase examined below — the Tanakh does not use it casually. Instead, both the written Tanakh and the later rabbinic corpus consistently reach for a euphemism: *mei raglayim* (מֵי רַגְלָיִם, literally 'water of the feet/legs'). This is significant on its own: the covenant's plain-sense vocabulary treats urine as a substance polite enough to require euphemism, but explicit enough — as Section II shows — to name directly when the point being made requires it.

II. THE TANAKH WITNESS — WHAT THE WRITTEN COVENANT ACTUALLY SAYS

II-A. Melachim Bet (2 Kings) 18:27 / Yeshayahu (Isaiah) 36:12 — The Siege-Curse Text

The only place in the entire Tanakh where drinking one's own urine is described is not a health text — it is a curse. During the Assyrian siege of Yerushalayim (Jerusalem) under King Chizkiyahu (Hezekiah), the Assyrian field commander *Rav-Shakeb* (רַב־שָׁקֵב) mocks the men defending the city wall in near-identical language preserved in two separate books:

"Has my master sent me to speak these words to your master and to you, and not to the men sitting on the wall, who are doomed with you to eat their own dung and drink their own urine (mei raglayim, מֵי רַגְלָיִם)?" (Melachim Bet [2 Kings] 18:27; parallel Yeshayahu [Isaiah] 36:12 — JPS 1985)

The Assyrian officer's point is deliberately obscene: he is warning the besieged city that continued resistance will force them into the most degrading extremity of siege deprivation — eating their own excrement and drinking their own urine for want of food and water. This is precisely the covenant-curse scenario **Yahweh** had already warned Yisra'el (Israel) about in **Devarim (Deuteronomy) 28:53–57**, where covenant unfaithfulness under siege drives a besieged population to such extremity that even a

gentle mother secretly eats her own afterbirth rather than share with her family. The Tanakh names urine-drinking exactly once, and it names it as the floor of human degradation under judgment — not as a therapeutic discipline to be pursued in health.

This is the single most important textual fact for evaluating any claim that 'the Bible endorses urine therapy': the only Tanakh text on the subject frames it as an involuntary horror of covenant curse and military siege, described by a foreign mocker to terrify a besieged people — the precise opposite of a voluntary wellness practice.

II-B. Devarim (Deuteronomy) 23:12–14 — The Camp Purity Law

The Torah's only extended legislation on bodily waste concerns disposal, not reuse. **Yahweh** commands Yisra'el's (Israel's) military camp to designate a place outside the camp, to carry a digging tool, and to cover what is expelled from the body:

"You shall have a designated area outside the camp... and you shall dig a hole with it and cover up your excrement. Since Yahweh your Elohim moves about in your camp to protect you and to deliver your enemies to you, let your camp be holy; let Him not see anything unseemly among you and turn away from you." (Devarim [Deuteronomy] 23:13–15 — JPS 1985)

The governing logic is theological, not merely hygienic: bodily waste is *ervat davar* (עֲרוּת דָּבָר, 'an unseemly/exposed thing') precisely because **Yahweh**'s presence is understood to move through the camp. The instruction is to remove and bury — the exact opposite motion of urine therapy, which retrieves what the body has expelled and returns it to the body or the mouth. No text anywhere in Torah reverses this disposal principle for any bodily excretion.

II-C. Mishlei (Proverbs) 5:15 — The Misapplied Verse

Modern urine-therapy literature (including a 2016 poster session published in the *Journal of Urology*) cites Mishlei (Proverbs) 5:15 as biblical support: "Drink water from your own cistern, running water from your own well." This citation is exegetically unsound, and the covenant standard requires it be corrected rather than passed along uncritically.

"Drink water from your own cistern (bor, בּוֹר), running water from your own well (be'er, בְּעַר). Should your springs gush forth in the streets, streams of water in the public squares? Let them be yours alone, not shared with strangers." (Mishlei [Proverbs] 5:15–17 — JPS 1985)

Read in context, Mishlei (Proverbs) 5 is a father's warning to his son against the *ishah zarah* (אִשָּׁה זָרָה, 'strange woman' / adulteress) described in verses 3–14. "Your own cistern" and "your own well" are a marital-fidelity metaphor — the standard ancient Near Eastern figure for one's own spouse (echoed again at Mishlei (Proverbs) 5:18–19, "rejoice in the wife of your youth"). The words *bor* (cistern) and *be'er* (well) throughout Tanakh denote sources of drinking water for household and flock — never bodily fluid. There is no lexical, grammatical, or contextual basis for reading this verse as a reference to urine. Applying the **Devarim (Deuteronomy) 19:15** two-or-three-witness standard: a single verse, read against its own explicit context, cannot bear the weight urine-therapy advocates place on it, and no second or third Tanakh witness corroborates the reading.

III. THE RABBINIC WITNESS — MEI RAGLAYIM IN THE MISHNAH AND TALMUD

Per the **DRIVE RESEARCH RULE** and the two-or-three-witness standard, the written Tanakh's treatment of urine is corroborated — not contradicted — by post-biblical rabbinic law, which is cited here as historical and comparative witness, not as binding authority above the Tanakh.

III-A. Keritot 6a — Excluded from the Incense of the Temple

The Talmud's discussion of the sacred incense formula (*ketoret*, קֶטֶרֶת, **Shemot [Exodus] 30:34–38**) in **Keritot 6a** records that *mei raglayim* would have been an effective agent for making the incense pungent — but was rejected as unfit for use in the Temple precisely because of what it was. Some later commentators (the *Kol Bo* and the *Machzor Vitri*) proposed that the phrase instead referred to a spring or an herb, explicitly on the grounds that it seemed unthinkable that literal urine could ever have been considered for sacred use — which is itself a witness to how strongly later tradition recoiled from the idea. Whichever reading is correct, the unanimous verdict is the same: urine (real or by association) was excluded from the holy place.

III-B. Mishnah Berachot 3:3 — Urine and the Presence of Prayer

The Mishnah's tractate on prayer requires that a person be free of exposure to urine and other bodily filth before reciting the Shema or the Amidah, treating proximity to it as incompatible with standing before **Yahweh** in prayer — the same instinct that governs **Devarim (Deuteronomy) 23:12–14** above: waste is to be kept away from the sacred, not brought near it, let alone ingested.

III-C. Lexical and Legal Continuity

The euphemism *mei raglayim* travels intact from the historical narrative of **Melachim Bet (2 Kings) 18:27** and **Yeshayahu (Isaiah) 36:12** directly into Mishnaic and Talmudic legal discussion roughly a millennium later. Across that entire span, in every genre — royal history, prophetic parallel text, Temple law, and prayer law — urine is treated the same way: as a substance to be named carefully, excluded from anything holy, and never once commended as something to be consumed for health or spiritual benefit. This is precisely the kind of multi-witness, cross-era consistency the covenant's evidentiary standard looks for.

IV. MODERN SCIENCE AND MEDICINE

IV-A. What Urine Actually Is

Urine is approximately 95% water. The remaining fraction is composed of the metabolic waste products the kidneys have actively filtered *out* of the bloodstream — chiefly urea, creatinine, uric acid, excess salts, and ammonia compounds — along with, in most people, some quantity of bacteria. The kidneys' entire function in this process is excretion: removing substances the body has determined it no longer needs and, in the case of many, would be harmed by retaining.

IV-B. Claimed Benefits and the Absence of Clinical Evidence

Across every category of claim currently circulating — immune-boosting antibodies, 'detoxification' through recycled urine, cancer treatment, allergy and autoimmune control, skin healing via urea, and anti-aging effects from trace DHEA — medical and toxicological reviewers report the same finding: there is no scientific evidence from controlled clinical trials supporting any of these outcomes. Reviews of urine-derived stem cell research note that while urine-derived stem cells are being studied in laboratory settings for other therapeutic applications, that laboratory research does not validate or extend to drinking urine, and no controlled study has ever demonstrated a health benefit from oral urine consumption. Where urea is genuinely useful — as a moisturizing and keratolytic ingredient in dermatological creams — the products used are synthetically manufactured and far more concentrated than the highly dilute urea naturally present in urine.

IV-C. Documented Risks

Medical and toxicological sources are consistent that urine therapy carries real risk rather than mere lack of benefit:

- **Bacterial contamination.** Studies have identified multiple bacterial species in human urine, including antibiotic-resistant strains such as *E. coli*; stored urine becomes an active growth medium for bacteria within hours.
- **Reintroduction of filtered waste.** Drinking urine returns urea, creatinine, and other compounds the kidneys had already removed back into the body, forcing the kidneys to filter them a second time and potentially causing kidney stress over repeated use.
- **Electrolyte imbalance and dehydration.** Urine's salt content means that drinking it — rather than replenishing fluid — can worsen dehydration. The U.S. Army Field Manual explicitly warns soldiers against drinking urine as a substitute for water in survival situations.
- **Medication re-dosing.** Many prescription drugs are excreted in urine in active or partially active form; reintroducing urine can cause unpredictable re-dosing of antibiotics, cardiovascular medications, or psychiatric drugs.
- **Worsened wound and infection outcomes.** Folk applications such as urinating on jellyfish stings or using urine to treat ear infections have been shown by poison-control and clinical sources to worsen rather than relieve the underlying problem.

IV-D. The Survival Mythology

Popular culture sometimes points to shipwreck and desert-survival accounts — including sailors from Magellan's 1519 circumnavigation who reportedly drank their own urine when water ran out — as if these were evidence of benefit. They are the opposite: they are historical accounts of desperate people doing what starving, dehydrated people in the Tanakh's own siege-curse text did (Section II-A above), not endorsements. Modern military and wilderness-survival guidance rejects urine as a water substitute precisely because its salt concentration accelerates dehydration rather than relieving it.

IV-E. Institutional Medical Consensus

Poison control centers, hospital health systems, and toxicological reviewers describing the current medical literature are unanimous: there are no proven medical benefits to drinking urine, and national and international health authorities classify urine as a biological waste product rather than a therapeutic substance. The consistent institutional medical recommendation is that any compound found in trace amounts in urine that has genuine therapeutic value — such as urea for skin — should be obtained in its purified, regulated pharmaceutical form rather than from urine itself.

V. THE HOMEOPATHIC AND NATUROPATHIC QUESTION

V-A. Urine Therapy Is Not Classical Homeopathy

It is important to distinguish urine therapy from classical Hahnemannian homeopathy, with which it is often popularly confused. Homeopathy, as founded by Samuel Hahnemann, uses substances diluted to such an extreme degree that little or no original material remains, on the theory of 'like cures like.' Urine therapy, by contrast, typically involves consuming undiluted, whole urine — the opposite of the homeopathic dilution principle. What urine therapy more accurately resembles is a folk-medicine practice sometimes labeled *isopathy* (treatment with a substance derived from the patient's own body or the disease agent itself) or auto-sanguine/auto-urine therapy, which predates and stands outside formal homeopathic theory.

V-B. The Naturopathic and Traditional Record

Historical use of urine in alternative and folk medicine is real and well documented: Pliny the Elder recorded Roman use of urine for sores, burns, and stings; the 16th-century surgeon Ambroise Paré recommended it for bathing itchy eyelids; and *shivambu/amaroli* appear in medieval hatha-yoga and Ayurvedic sources. Notably, even within this historical record, most documented traditional use was *topical* — applied to skin, wounds, or eyes — rather than a regular practice of oral consumption for general health, and reviewers of this history note that these uses were historically justified primarily in contexts where no other medical alternative existed at all.

V-C. Current Naturopathic and Functional-Medicine Position

No recognized naturopathic, functional-medicine, or integrative-medicine professional body currently endorses drinking urine as therapy. Contemporary alternative-medicine sources reviewing the practice reach the same conclusion as conventional medicine: with modern hygienic and pharmaceutical alternatives available for every claimed benefit, there is no remaining rationale — even from within alternative medicine's own framework — for engaging in urine consumption. Where a genuinely active compound exists in urine (urea, certain hormones), the naturopathic and pharmaceutical consensus is to extract and purify that compound rather than consume the whole waste product it is diluted within.

VI. THREE-RELIGION AUDIT — THE BODY, WASTE, AND HOLINESS

ELEMENT	JUDAISM	CHRISTIANITY	ISLAM
---------	---------	--------------	-------

Governing Category	Mei raglayim excluded from the Temple incense (Keritot 6a) and from the presence of prayer (Mishnah Berachot 3:3); waste is buried outside the camp (Devarim 23:12-14).	No direct New Testament legislation on urine; inherits the Tanakh purity instinct through the 'body as temple' principle (1 Corinthians 6:19, comparative only).	Urine (bawl) is classified najis (نجس) — one of ten inherently impure substances. Istinja (ritual cleansing) is required before prayer is valid.
Severity	Exclusionary — kept out of sacred space and Temple service, but not treated as a source of severe ongoing legal impurity the way niddah or a corpse is.	Not separately codified; governed by general holiness/body-stewardship principle rather than specific ritual law.	Among the most stringent treatments of any tradition surveyed here — a hadith states that most punishment in the grave results from negligence in cleaning after urination.
Historical Medicinal Exception	None in the Tanakh; the only Tanakh reference (2 Kings 18:27) is a siege curse, not a remedy.	None in the New Testament text.	A single hadith (Sahih al-Bukhari) permits a specific ill group to drink camel urine and milk as a remedy — a narrow, animal-specific historical exception, not a general ruling endorsing human urine consumption.
Covenant Convergence			<i>All three traditions converge on the same functional point: the normative rule in every tradition surveyed treats urine as waste to be removed and kept from the sacred and the body — not as a substance to be voluntarily reintroduced for health.</i>

VII. SEVEN COVENANT DECLARATIONS ON URINE THERAPY

#	COVENANT DECLARATION	BASIS
I	The only Tanakh text naming the drinking of one's own urine describes it as the extremity of covenant-curse siege deprivation — a horror to be warned against, not a wellness discipline to be pursued.	Melachim Bet (2 Kings) 18:27; Devarim (Deuteronomy) 28:53-57
II	Torah's governing law on bodily waste is disposal, not reuse: what the body expels is to be carried outside the camp and covered, because Yahweh's presence moves through it.	Devarim (Deuteronomy) 23:12-14
III	Mishlei (Proverbs) 5:15's 'cistern' and 'well' are a marital-fidelity metaphor for one's own spouse, not a reference to urine; applying the covenant's own evidentiary standard, this verse cannot bear the reading urine-therapy advocates assign it.	Mishlei (Proverbs) 5:15-19; Devarim (Deuteronomy) 19:15
IV	Rabbinic law corroborates the Tanakh's disposal principle across a millennium of tradition: mei raglayim is excluded from the Temple incense and from the presence of prayer.	Keritot 6a; Mishnah Berachot 3:3
V	Current medical science finds no controlled clinical evidence supporting any claimed health benefit of drinking urine, and documents real risks — bacterial contamination, electrolyte imbalance, kidney stress, and medication re-dosing.	Conventional medical and toxicological literature, 2022-2026
VI	Even within alternative and naturopathic medicine's own framework, no recognized professional body currently endorses oral urine consumption; historical topical folk use does not extend to a regular practice of drinking it.	Naturopathic and historical medical record
VII	Judaism, Christianity, and Islam converge on the same underlying principle though they codify it with different severity: the human body's waste is to be removed from, not returned to, the body and the sacred space around it.	Devarim (Deuteronomy) 23:12-14; Keritot 6a; hadith on najasah

VIII. THE COVENANT RESPONSE

The written covenant does not leave this question ambiguous by silence — it addresses it directly, once, and unambiguously: drinking one's own urine appears in the Tanakh as the mark of a besieged people under judgment, not as a discipline for the healthy. **Yahweh** gave Yisra'el (Israel) an explicit law of bodily-waste disposal at **Devarim (Deuteronomy) 23:12-14** that moves in exactly the opposite direction

from urine therapy — outward and buried, not inward and consumed. Rabbinic law, though never rising above the Tanakh's authority, corroborates this reading across a thousand years of continuous legal tradition. Modern medicine, examined honestly and without dismissing it as merely secular, arrives at the same practical conclusion the covenant already reached: what the body has determined to expel should not be returned to it. And even within the traditions of naturopathic and alternative medicine, the current professional consensus offers no support for the practice.

This is not a case where Torah and modern science stand in tension — it is a case where they converge, from entirely independent starting points, on the same conclusion. The covenant community is not asked to choose between faith and medicine here. Both witnesses agree: choose life (**Devarim [Deuteronomy] 30:19**), and life does not run through drinking what the body has already judged unfit to keep.

"...doomed with you to eat their own dung and drink their own urine."

Melachim Bet (2 Kings) 18:27 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

Document 213 • Urine Therapy and the Covenant • August 2026

miqdashbethel.org • miqdashbethel@gmail.com • 402-218-9530 • PO Box 762, Pearl River, Louisiana 70452

508(c)(1)(a) Free Church • Sole Tanakh Authority • Reaching Judaism, Christianity, and Islam