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### Review Article

#### A CONCEPTUAL STUDY OF *MUTRASHMARI*; ITS MANAGEMENT WITH *NIDANA PARIVARJANA* AND *PATHYA PALANA*

Parizat Agrawal<sup>1</sup> \*, Shukla Sanjay<sup>2</sup>, Chandrakar Rupendra Kumar<sup>3</sup>

\*<sup>1</sup>M.D.Scholar, <sup>2</sup>Lecturer, P.G. Department of Roga Nidana Evum Vikriti Vigyana, Shri N.P.A. Govt. Ayurved College, Raipur, Chhattisgarh, India.

<sup>3</sup>Reader, P.G. Department of Ayurved Samhita Evum Siddhant, Shri N.P.A. Govt. Ayurved College, Raipur, Chhattisgarh, India.

#### ABSTRACT

*Mutrashmari* is one of the commonest diseases of *Mutravaha Srotasa*. Acharya Sushruta has mentioned *Mutrashmari* as one of the *Ashta Mahagada*, because it is not easy to treat and there is need to pay more attention to its cure. In the contemporary medical science it is correlated with Urolithiasis or Urinary Calculi. The incidences of *Mutrashmari* are increasing at the present era due to various reasons like altered food habits, changed lifestyle, stress, strain, environmental pollutions etc. In Ayurvedic texts these factors have been indicated as *Nidana*. *Nidana* plays a major role in the occurrence of disease, due to *Nidana Sevana*, *Doshas* get aggravated, along with *Dushya* they cause *Sroto Dushti* and then disease manifests. *Vata*, *Pitta* and *Kapha* all three *Doshas* are involved in the *Samprapti* of *Mutrashmari*, therefore understanding the *Samprapti* is essential for treatment of disease, because disintegration of *Samprapti Sanghatan* is *Chikitsa*. *Srotasa* is an important *Samprapti Ghataka* in formation of disease. Compatible food to *Srotasa* is *Pathya*. *Srotasa* is guarded by avoiding causative factors of disease and taking compatible food to *Srotasa*, which prevents the *Srtotovarodha* and thereby prevent the disease. This article is mainly focused at *Nidana-Samprapti Parak* study of *Mutrashmari* and importance of *Nidana Parivarjana* and *Pathya Palana* in its treatment.

**KEYWORDS:** *Mutrashmari*, *Mutravaha Srotasa*, *Ashta Mahagada*, Urolithiasis, *Nidana Parivarjana*, *Pathya Palana*.

#### INTRODUCTION

*Mutrashmari* is one of the most common conditions in which stone formed in the urinary tract. *Ashmari* means stone or calculi and *Mutra* denotes *Mutravaha Srotasa*. Acharya Sushruta has included *Mutrashmari* in the *Ashta Mahagada*.<sup>[1]</sup> *Mahagada* means which is dreadful, incurable one and major disease in terms of its severe morbidity.<sup>[2]</sup> *Mutrashmari* is dreadful, potential to disturb the anatomy and physiology of urinary system and once it formed in the body, it has tendency of recurrence, therefore it is not easy to cure, thus the Acharyas call it *Mahagada*. Acharya Sushruta the father of surgery has explained the formation of *Ashmari* in details including *Nidana*, *Samprapti*, *Purvarupa*, *Rupa*, *Bheda*, *Upadrava* and *Chikitsa* in a most scientific manner. In modern medical science it can be correlated with Urinary Calculi or Urolithiasis, on the basis of their signs and symptoms. It affects all age groups and both sexes, but the peak incidence is observed in 2<sup>nd</sup> to 3<sup>rd</sup> decades of life with male-female ratio of 2:1.<sup>[3]</sup> India has high incidence of calculi, specially in Gujarat,

Rajsthan, Punjab, Haryana and eastern part of Uttar Pradesh, as such this area is known as the "Stone Belt Area".<sup>[4]</sup> *Nidana Parivarjana* and *Pathya Palana* are the best and simplest form of treatment of disease. It is well described in the Ayurvedic Classics.

#### *Nidana of Ashmari*

*Nidana* is defined as "etiological factors of a disease". A factor which is capable for manifesting the development of disease either quickly or after a certain period is called *Nidana*. It may be due to intake of incompatible dietetics and improper activities. As per Acharya Sushruta, *Ashmari* manifests in those individuals who do not follow proper cleansing procedures (*Samshodhan*) like *Vamana* (Emesis), *Virechana* (Purgation), *Basti* (Enema), *Nasya* (Errhines) and *Raktamokshana* (Blood Letting) and adopt unhealthy foods and activities.<sup>[5]</sup> Acharya Charaka has explained *Ashmari* under the *Mutra Krichchha*, therefore the *Nidanas* of both *Mutra Krichchha* and *Ashmari* can be considered to be the same.<sup>[6]</sup>

For better understanding of the disease *Nidanas* can be classified into following varieties below:

**Aharaja Nidana**

<b>Aharaja Nidana</b>	<b>C.S.</b>	<b>S.S.</b>	<b>A.H.</b>
<i>Apathya Ahara Sevana</i>	-	+	-
<i>Teekshna Aushadha Sevana</i>	+	-	-
<i>Ruksha Madyapana</i>	+	-	-
<i>Anup Mamsa Sevana</i>	+	-	-
<i>Matsya Sevana</i>	+	-	-
<i>Adhyashana</i>	+	-	-
<i>Ajeerna Bhojana</i>	+	-	-

**Viharaja Nidana**

<b>Viharaja Nidana</b>	<b>C.S.</b>	<b>S.S.</b>	<b>A.H.</b>	<b>M.N.</b>	<b>H.S.</b>
<i>Asamshodhanasheelasya</i>	-	+	-	-	-
<i>Ativyayama</i>	+	-	-	-	-
<i>Ashva Yana Gamana</i>	+	-	-	-	-
<i>Mutravegavarodha</i>	-	-	-	-	+

**Beeja Dushti Janya<sup>[7]</sup>**

<b>Beeja Dushti</b>	<b>C.S.</b>	<b>S.S.</b>	<b>A.H.</b>	<b>M.N.</b>	<b>H.S.</b>
<i>Pitri-Matriki Beeja Dosha</i>	-	-	-	-	+

The *Samprapti* of *Ashmari* takes place in many ways which are described herein.

**SAMPRAPTI**

Process of understanding the development of disease by the vitiated *Doshas*, which are constantly circulating inside the body, is called *Samprapti*. Acharya Sushruta has scientifically described the *Samprapti* of *Ashmari*, according to him, due to *Nidana Sevana*, *Kapha* gets aggravated, combines with urine, enters the urinary bladder and staying there, produces *Ashmari*.<sup>[8]</sup> Apart from this he also has beautifully explained it by way of examples, which are as follows :-<sup>[9]</sup>

- Just as a fresh earthen pot kept immersed in water upto its mouth gets filled with water through its sides, similarly *Basti* also gets filled with *Mutra*. In the same manner, *Vata*, *Pitta* and *Kapha* also enter into the *Basti*, by *Upasnehana* process through its wall along with *Mutra* and produce *Ashmari*.
- Just as water, though clear when kept undisturbed for some time in an earthen pot, forms slush below in course of time, similarly *Ashmari* are formed inside the *Basti*.
- Just as rain water solidifies in the sky, by the action of wind, fire and electricity, similarly the *Anila (Vata)* along with *Agni (Pitta)* solidifies the *Balasa (Kapha)* present in the *Basti* and forms *Ashmari*.

According to Acharya Charaka, *Ashmari* gets formed when *Vata* dries up the *Mutra* entered into the urinary bladder along with *Shukra*, *Kapha* and *Pitta* just as bile gets solidified in the *Pittashaya* of cow <sup>[10]</sup>. Hence it can be concluded that both Acharyas have considered the involvement of three *Doshas (Vata, Pitta and Kapha)* in the *Samprapti* of *Mutrashmari*.

**Samprapti Cycle**



### **Samprapti Ghataka**

*Dosha - Vata, Pitta and Kapha*

*Dushya - Mutra, Shukra*

*Adhishthana - Basti*

*Srotasa - Mutravaha Srotasa*

*Sroto Dushti - Sanga*

### **Doshanusar Vishishta Samprapti** [11]

- 1. Shleshmaja Ashmari-** In a person who consumes *Kapha Prakopaka Ahara* too often, *Kapha* gets increased and forms a coating at the bottom of the *Basti*, then being located in the *Basti Mukha* it obstructs the passage.
- 2. Pittaja Ashmari-** The *Kapha* along with *Pitta* gets solidified and increases in size inside the *Basti* and when it is located in the *Basti Mukha*, it obstructs the passage.
- 3. Vataja Ashmari-** The *Kapha* along with *Vata* gets solidified and increases in size, when it is located in *Basti Mukha*, and it obstructs the passage.
- 4. Shukrashmari-** *Shukrashmari* develops only in the aged persons, due to interruption of sexual intercourse or due to excessive sexual intercourse, the *Shukra* gets displaced but does not come out and is diverted into the wrong tract and then it gets combined with *Vayu* and both deposit between penis and both the testes, after this it dries up and obstructs the passage.

*Samprapti* helps for prescribing *Samprapti Vighatana Chikitsa*. It also helps to plan *Samshodhana*, *Samshana* and *Langhana Chikitsa* based on morbidity of *Doshas*. [12]

### **Purvarupa (Premonitory Symptom)**

*Purvarupa* are those sign and symptoms which appear before the manifestation of actual disease. According to Acharya Sushruta *Purvarupa* of *Ashmari* are [13] -

- *Basti Pida* (Pain in bladder region)
- *Arochaka* (anorexia)
- *Mutrakrichha* (dysuria)
- *Basti Siro Vedana* (pain in the region of bladder neck)
- *Mushka Vedana* (pain in scrotum)
- *Shepha Vedana* (pain in penis)
- *Jwara* (fever)
- *Avasada* (exhaustion due to pain)
- *Basti Gandhatwa* (goat like smell in urine)
- *Sandra Mutra*
- *Avila Mutra*

Apart from that Acharya Vagbhata and Madhavakara also mentioned *Basti Adhmana* in *Purvarupa* of *Ashmari*. [14,15]

### **Rupa (signs and symptoms)** [16-18]

Fully manifested signs and symptoms of the disease are called *Rupa*. It is 2 types:

1. *Samanya Rupa*
2. *Vishishta Rupa*

### **Samanya Rupa**

- Pain in the area of umbilicus (*Nabhi*), bladder (*Basti*), perineal raphae (*Sevani*) and penis (*Mehana*) during micturition.
- *Mutradhara Sanga* (interruption of stream of urine)
- *Sarudhira Mutrata* (urine mixed with blood)
- *Mutra Vikiran* (urine scattering or passed in divided streams).
- *Gomeda Prakasha* (urine resembling *Gomedaka* in colour).
- *Atyavila Mutra* (very turbid)
- *Sasikatam* (urine containing sand)
- Pain during running (*Dhavana*), jumping (*Langhana*), swimming (*Plavana*), riding (*Prishthayana*), long walk (*Adhwa Gamana*) etc.
- The patient with agonising pain, presses the penis and sometimes passes stool and sometimes urine.

### **Vishishta Rupa**

#### **1. Kaphaja Ashmari**

- Due to obstruction to the flow of urine, there is cutting, incising or pricking pain, heaviness and cold sensation in the bladder region.
- Size and shape – Big in size like a hen's egg (*Kukkutanda*) and smooth.
- Colour – White and similar to *Madhuka* flower or *Madhu Varna*.

#### **2. Pittaja Ashmari**

- Due to obstruction to the flow of urine warmth, sucking, burning and throbbing sensation is felt inside the bladder and *Usna Vata* occurs.
- Size and shape – The stone resembles the seed of *Bhallataka*.
- Colour – Reddish, yellowish, blackish or honey like.

#### **3. Vataja Ashmari**

- Due to obstruction to the flow of urine patient feels severe pain.
- Due to severe pain patient grinds his teeth, presses the umbilicus, squeezes the penis, touches the rectum often and he cries in agony, feels a burning sensation and passes flatus, urine and stool with difficulty while straining for micturition.
- Size and shape– Hard, irregular, rough and covered with full of spikes like the flowers of *Kadamba*.
- Colour – Black or reddish black.

#### 4. Shukrashmari

- Difficulty in micturition
- Pain in the bladder and swelling in both the testicles.
- When *Ashmari* is squeezed by hand, it breaks into small pieces and disappears in that place.

#### Bheda of Mutrashmari<sup>[19]</sup>

All Acharyas have classified the disease *Ashmari* into 4 types:

- 1) *Shleshmaja Ashmari*
- 2) *Pittaja Ashmari*
- 3) *Vataja Ashmari*
- 4) *Shukrashmari*

*Sarkara, Sikata Meha* and *Bhasmakhya* are the secondary diseases of *Ashmari*.<sup>[20]</sup>

#### Sadhyasadhyata

**Sadhya Ashmari**–The three types of *Doshaja Ashmari* are common in children and it is easy to remove the *Ashmari* in them because their bladder is small in size and muscles of bladder not fully grown, so holding the stone with forceps and pulling it out are easy.<sup>[21]</sup>

**Asadhya Ashmari** – *Ashmari* kills the patient soon when accompanied with profound swelling of the umbilicus region and scrotum, obstruction of micturition, severe pain and elimination of urinary gravel.<sup>[22]</sup>

#### Upadrava<sup>[23]</sup>

If gravels gets bigger and obstructs the passage, complications such as debility, exhaustion,

emaciation, pain in flanks, lack of appetite, anaemia, *Usna Vata* (cysto-urethritis), thirst, pain in the heart and vomiting will develop.

#### Management

1. **Nidana Parivarjana**–Acharya Sushruta in nutshell defined *Chikitsa* as<sup>[24]</sup> :

“*Samkshepatah kriyayogo nidana parivarjanam.*”

Avoid the causative factors, which are responsible for causation of disease, it is the primary step to prevent further pathogenesis.

2. **Pathya-Apathya Palana** - *Pathya-Apathya Palana* is very important in both healthy and diseased person because it maintains the health of healthy person and helps in curing the disease of the diseased person. Vaidya Jeevana describes that “If a man uses *Pathya* there is no need of any medication and if the patient doesn’t observe *Pathya* and indulges in *Apathya*, the medicine will not act<sup>[25]</sup>.” *Mutrashmari* can be prevented or controlled by *Pathya-Apathya Palan* which is given in our *Ayurvedic Samhitas* are as follows :-

**Pathya**– *Pathya* means compatible to the *Srotasa* (pathway). The substances which are wholesome to the body or channels of the body and which bring delightfulness to the mind are known as *Pathya*. The following measures and products are considered to be beneficial for the patient suffering from *Ashmari*.<sup>[26-28]</sup>

<b>Pathya Ahara</b>	<b>Pathya Vihara</b>
Cereals- <i>Puraan Shali, Puraan Sathi</i> (old varieties of rice), <i>Rakta-Shali</i> (red variety of rice), <i>Syamaka</i> (Sanwa-barnyard millet), <i>Kodrava</i> (Kodo millet rice), <i>Trina-dhanya, Godhuma</i> (wheat), <i>Yava</i> (Barley). Pulses- <i>Kulattha</i> (Horse gram), <i>Moonga</i> (split green gram), <i>Aadhaki</i> (split pigeon peas). Vegetables- Old fruit and leaves of <i>Kushmanda</i> (pumpkin) plant, <i>Chaulai saag</i> ( <i>Amaranthus</i> ). Aushadha- <i>Gokshura, Varuna, Aardraka, Pashanabheda, Yava-kshara, Renuka, ShalaparnI, Punarnava.</i> Other- <i>Ghrita</i> , drinking water	<i>Basti-Karma, Virechana, Vamana, Langhana, Swedana,</i> Playing in water, removing of <i>Ashmari</i> with the help of <i>Yantra</i> .

**Apathya** – *Apathya* are unwholesome or un-salutary substances, adversely affects the body and unpleasant to the mind. The following diets and regimens are *Apathya* in *Ashmari*.

<b>Apathya Ahara</b>	<b>Apathya Vihara</b>
Citrus, constipating, sour and heavy to digest eatables and drinks.	<i>Ativyayama</i> , holding the force of micturition and ejaculation.

As a matter of fact, the concept of *Pathya-Apathya* is similar to the concept of *Upashaya-Anupashaya* and refers to the entire spectrum of good and bad in the range of both *Ahara* and *Vihara*.

#### CONCLUSION

Knowledge of *Nidana Panchaka* is essential for diagnosis, prognosis, treatment, differential diagnosis etc. If all these factors are well known then it becomes easier to plan treatment for disease. *Nidana* is the prime factor for the causation of

disease. Both Acharya Charaka and Sushruta have mentioned for avoiding the etiological factors which is the primary step in the management of any diseases. Apart from this, Lolimbaraja of Vaidya Jivana described that adoption of *Pathya Sevana* in

tune with the disease *Samprapti* is the base line of treatment. The only way to stop the recurrence of *Ashmari* is, to follow *Pathya Palana* continuously for long time. If both these singular line of treatment are clubbed together and are adopted as a primary line of treatment in various diseases, it may yield in good results. Therefore *Nidana Parivarjana* and *Pathya Palana* are the ideal line of treatment.

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### \*Address for correspondence

**Dr Parizat Agrawal**

M.D. Scholar, Post Graduate  
Department of Roga Nidana Evum  
Vikriti Vigyana, Shri N.P.A.Govt.  
Ayurved College, Raipur (C.G.).  
Mobile: 8982933575  
Email: [parizat18@gmail.com](mailto:parizat18@gmail.com)

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