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A Review on *Mutra Pareeksha* in Ayurveda

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ABSTRACT

Examination plays an important role in diagnosis and prognosis of diseases. Since *Samhita Kala* various methods of examination is explained like *Dwividha Pareeksha*, *Trividha Pareeksha*, *Dashavidha Pareeksha*, *Ashtasthana Pareeksha* and *Dwadasa Pareeksha*. In *Samhita Kala* *Mutra Pareeksha* was carried out by *Pratyaksha* (inspection) and *Anumana* (inference). Hence, from ancient period great attention is given to examine various attributes of urine in order to understand course of disease. *Ashta Sthana Pareeksha* incorporated by *Yogaratanakara* represents clinical assessment as well as laboratory investigations of medieval period. Among the *Ashta Sthana Pareeksha*, *Mutra Pareeksha* is one which proves to be an important aid in diagnosis as well as assessing prognosis of a disease. *Taila Bindu Pareeksha* developed in the medieval period is a method of the *Mutra Pareeksha* utilised in assessing prognosis of diseases. Hence an attempt is made to understand both diagnostic and prognostic importance of *Mutra Pareeksha* in various diseases as explained in Ayurvedic literature. In this regard references of *Mutra Pareeksha* are gathered from *Bruhatrayi*, *Yoga Ratnakara*, *Bhavaprakasha*, *Vangasena* and *Basavarajeeyam* to understand diagnostic and prognostic importance of *Mutra Pareeksha*.

Key words: *Mutra Pareeksha*, urine examination, diagnosis, prognosis.

INTRODUCTION

Roga-Rogi Pareeksha plays an important role in assessment of diagnosis and prognosis of the disease as well provides guidance to adopt appropriate treatment. *Ashta Sthana Pareeksha* is one among *Rogi Pareeksha* which represents the clinical assessment as well as the laboratory investigations of medieval period. Among *Ashta Sthana Pareeksha*, *Mutra Pareeksha* is an important aid in diagnosis as well as assessing the prognosis of a disease of *Mutravaha Srotas* and other *Srotas* as well. For instance *Prameha*

is the manifestation of *Medhavaha Sroto Dusti* but diagnosed by the changes in attributes of *Mutra*. In *Bruhatrayi* there is no separate explanation dedicated to *Mutra Pareeksha* in particular but organoleptic changes of *mutra* is mentioned in relevant diseases which facilitate both diagnosis and prognosis.

Mutra is the *aharamala* which is produced as a result of *Ahara Parinama* (digestion and metabolism).^[1] Function attributed to *Mutra* is *Kledavahana*^[2] that is to remove the excess of *Annakledata*. *Mutra* is considered as *Mala* as it has got the property of *Maleenikarana*. Both healthy as well as diseased state of the body is reflected by *Prakruta* and *Vaikruta* *Mutra*. Hence examination of *Mutra* reveals various diseases of multiple systems.

Samanya Mutra Guna

Manusha Mutra has *Kshara* (alkaline), *tikshna* and *Lavana* (salt) *Rasa*^[3] and resembles *Kupa Jala* (well water)^[4] when *Dhatus* are in equilibrium. Further while explaining *Prameha Nivrutti Lakshana Sushruta* mentions *Anavilata* (devoid of turbidity), *Apicchilata* (non unctuous), *Visada* (thin/not dense), *Tikta* (bitter) and *Katu* (pungent) of *Mutra* reflects *Arogya*.^[5]

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Mutra Pareeksha in Bruhatrayi

Changes in the attributes of *Mutra* in different diseases carrying diagnostic and prognostic importance is mentioned in relevant chapters of *Bruhatrayi*. The explanations regarding change in organoleptic characteristics of *Mutra* is found in *Jwara, Kamala, Pandu, Arhas, Udara, Ashmari* etc.

Mutra Pramana

Mutra Pramana is mentioned as 4 *Anjali*.^[6] *Prabhuta Mutrata* is mentioned in *Prameha samanya Lakshana*^[7] indicates polyuria which has got diagnostic importance in *Prameha*. *Alpa Mutrata* is mentioned in the context of *Ashmari* and *Mutrakruchra* which indicates presence of oliguria in these diseases. *Mutra Apravrutti* is mentioned in the context of *Mutraghata* and *Mutravruta Vata* reflecting anuria.

Mutra Varna ^{[8],[9]}

Shukla Varna of *Mutra* is mentioned in the context of *Udaka Meha, Pista Meha* and *Kaphaja Pandu*. *Krishna Varnata* of *Mutra* is found in the explanation of *Kala Meha* and *Khumba Kamala Lakshana*. In *Haridra Meha, Pittaja Mutrakruchra, Kamala* and *Pittaja Pandu Peetavarnata* of *mutra* aids in diagnosis. *Neela Varna* of *Mutra* is diagnostic symptom in *Neela Meha*. *Rakta Varna* of *Mutra* is encountered in *Ashmari, Mutra Sanga* and *Rakta Meha*.

Mutra Roopa

Appearance of *Mutra* also provides diagnostic and prognostic aid in the assessment of different diseases. For instance *Avilata* of *Mutra* (turbidity) in *Prameha* aids in diagnosis. *Anavilata* of *Mutra* in *Pramehi* indicates *Prameha Nivrutti* which is of prognostic value.^[10] The word *Accham* is used in *Udaka Meha* (transparency of urine) helps in diagnosis. Presence of *Sikta* (gravel) and *Sandrata* (sedimentation) is of diagnostic importance in *Sikta* and *Sandra Meha* respectively.^[8]

Rasa and Gandha of Mutra

Rasa and *Gandha* of *Mutra* aids in diagnosis of different *Prameha*. *Amla* (acidic), *Kshara* (alkaline)

Rasa and *Gandha* (acidic) of *Mutra* is mentioned in the context of *Amla Prameha* and *Kshara Meha* aids in diagnosis of respective *Prameha*.^[11] *Madura Rasa* and *Madhu Gandha* are of diagnostic value in the assessment of *Prameha*. *Nirghanda* of *Mutra* in *Udaka Meha*^[12] and *Vittulya Gandha* in *Vitvighataja Mutrakruchra* serves important role in diagnosis.

Acharya Vagbhatta justifies change in *Mutra Varnadi* is due to *Dosha dushya Samyoga Visheshha*.^[13] In context of *Prameha* in *Charaka Nidana* and *Chikitsa Sthana* mentions *Mutre Abhidhavanati Pipilikasca*^[14] (crawling of ants towards urine) is of diagnostic importance.

Mutra Pareeksha in medieval period

In medieval period *Taila Bindu Pareeksha* is developed as prognostic tool. *Vangasena Samhita, Yoga Ratnakara* and *Basavarajeeyam* provide authentic literature regarding *Taila Bindu Pareeksha*. In *Taila Bindu Pareeksha* prognosis of disease is assessed based on movement of *Taila Bindu* in different direction and different shapes attained on spreading over the urine.

Procedure of Taila Bindu Pareeksha^[15]

Yogaratanakara and *Vangasena* have specified collection of urine should be done before 4 *Ghatikas* in the last *Yama* of the night. *Adhyadhara* (initial urine stream) should be discarded and *Madhyadhara* (middle urine stream) of *mutra* should be collected for examination. *Kacha Patra* (glass vessel), *Kansya Patra* (bronze vessel) and *Mrunmaya Patra* (earthen vessel) should be used for collection of urine. Examination of *Mutra* should be done after sunrise in natural light by dropping a drop of *Taila* with the help of *Trina* on the surface of urine in the vessel at the centre. Then observation should be made on behaviour of *Taila Bindu* over urine surface.

Sadhya and Asadhyata based on direction of spread^[16]

If *Taila Bindu* spreads to *Poorva, Paschima, Uttara* and *Dakshina Disha* indicates *Sukha Sadhya*. If *Taila Bindu* spreads to *Eshanya* indicates death of the patient within a month. The spread of *Taila Bindu* to *Agneya*

and *Nairutya* indicates immediate death of the patient. Spread of *Bindu* towards *Vayuvya* indicates bad prognosis.

Sadhya and Asadhyata based on different shapes^[17]

The shapes attained by taila *Bindu* on spread over surface of urine resembles *Hala* (Axe), *Kurma* (Tortice), *Sairibha* (Burfallow), *Krandamandala* (Honey Comb), *Shiroheena Nara* (Human body devoid of head), *Shastra* (Sharpe instruments), *Khadga* (Sword), *Sara* (Arrow), *Ghatrakhanda* (Body Parts), *Mashala patti* (Spear with masoor dal sharpe edge) *Laguda* (Stick) and *Trichatuspatha* indicate *Asadhyata*.

If shape attained resembles *Hamsa* (Swan), *Karanda* (Duck), *Tadaga* (dark green Pumpkin), *Kamala* (Lotus), *Gaja* (Elephant), *Chamara* (fan made out of Bos Grunniens used as fly-flap), *Chatra* (Umbrella), *Torana* (Ornamental door arch) and *Harmya* (Home) indicates *Sadhyaroga*.

If shape of the *Bindu* resembles *Calani* (sieve), *Nara Akara* (human body) and *Mastaka Dwaya* (human with two heads) indicates *Kula Dosh*, *Preta Dosh* and *Bhoota Dosh* respectively.

Sadhya and Asadhyata based on behaviour of Taila Bindu^[18]

If *Taila Bindu* spreads over the surface of urine indicates *Sadhyatwa* of the disease whereas if it remains as *Bindu* without spreading over urine surface indicates *Asadhyata*. *Taila Bindu* sinks to bottom in the urine or rotates but does not spread is sure indication of death.

Dosha involvement based on Shape of Bindu^[19]

The shape of *Bindu* resembles *Sarpakara* (snake shape) in *Vataja Vikara*, *Chatrakara* (umbrella) in *Pitta* and *Mukta* (pearl shape) in *Kaphaja Vikara*.

Mutra Pareeksha in Yoga Ratnakara

Manifestations in Mutra on Dosha involvement^[20]

In *Vataprakopa* urine is *Neela* and *Ruksha*, *Peeta Aruna Varna* and *Taila Samana* in *Pitta Prakopa*,

Snigdha and *Palvala Vari Tulya* in *Kapha Prakopa*, *Sindha*, *Ushna* and *Rakta Varna* in *Rudhira Prakopa*.

Manifestations in Mutra in different diseases^[21]

In *Ajeerna Mutra* resembles *Tandulodaka*. In *Nava Jwara* urine appears *Dhumra Varna* and *Bahu Mutrata* is seen. In *Vatapittaja Jwara* urine is *Ushna* and *Dhumra Varna* or *Jala* whereas in *Vatakaphaja* urine is *Shweta Varna* and *Budbuda* (bubbles), in *Pittakaphaja Kalusha* and *Sarakta*. *Jeerna Jwara* urine resembles *Asruk* (blood).

Mutra Pareeksha in Vangasena Samhita

Manifestations in Mutra on dosha involvement^[21]

In diseases caused due to *Vata* urine resembles *Toyasama*, *Ruksha* and *Bahutara* (large quantity). In *Pittaja* diseases it becomes *Rakta* or *Peeta Varna* and *Swalpa* in quantity. In *Kaphaja* diseases urine is *Shweta* in *Varna*, *Ghana* (dense) and *Singdha* (unctuous).

Changes in Mutra in different diseases^[22]

Shweta Dhara, *Peetadhara* and *Rakta Dhara* of *Mutra* indicates *Jwara* whereas *Rakta Dhara* is seen in *Dheerga Jwara*. *Krishana Dhara* in *Jwara Rogi* serves as *Arista Lakshana* indicating possibility of death. In *Raktapitta Mutra* resembles flower of *Kousumba*. In *Jalodara* the urine resembles as it is mixed with *Ghritakana* (crystals of ghee) wherein *Amavata* it resembles *Takra*. In *Ajeerna Shweta* or *Aruna Varna* and resembles *Ajamutra*. In *Nirama Avastha* of *Jwara Mutra* resembles *Ikshu Rasa*.

Attributes of Mutra based on Prakruti^[23]

In *Vata prakruti* individual *mutra* resembles *neera* (water). *Pitta prakruti* individual passes *taila tulya* (oil) *mutra* and *kapha prakruti* it resembles *palvala vari* (mud water).

Sadhyasadhya based on Mutra Varna^[24]

In *Kshaya Roga Mutra Varna* becomes black but if it becomes *Shweta Varna* indicates *Asadhyata* of the disease. If *Mutra Varna* becomes *Peeta* and *Taila*

Tulya with bubbles indicates *Asadhyata* and serves as *Arista Lakshana*.

Mutra Pareeksha in Basavarajeeyam^[25]

Taila Bindu Pareeksha Vidhi is explained along with *Sadhyasadhyata* based on *Akruti* of *Taila Bindu*. The assessment of *Deergha Rogi* (chronically ill) is explained on the basis of *Taila Bindu Pareeksha*. In *Deergha Rogi* if *Taila Bindu* on the surface of urine attains *Madalakara* (circular) is said to be suffering from *Vataja Vikara*, *Budbuda*(Bubbles) and *Bindu* (drop) in *Pitta* and *Kaphaja Vikara* respectively. If *Taila Bindu* sinks to the bottom then it indicates *Sannipataja Vikara*. In the patients with chronic illness through *taila bindu pareeksha* involved *dosha* should be analysed and *doshanusara chikitsa* should be adopted. *Roganusara Mutra Pareeksha* is also mentioned which is of diagnostic importance.

CONCLUSION

Since ancient time laboratory investigative procedures were in practise in medical science and inspection of urine was utilised for diagnosis, further also to understand course of the disease. In medieval period *Taila Bindu Pareeksha* was developed as prognostic tool. *Prakruti*, *Dosha Prakopa*, *Vyadhi* and *Vyadhi Avastha* are analyzed by utilizing the knowledge of *Mutra Pareeksha*. *Mutra Pareeksha* also guides to adopt appropriate treatment based on assessment of *Vyadhi Avastha*. *Mutra Pareeksha* has scope in diagnosis, prognosis and to adopt measures of management in various diseases. Hence *Mutra Pareeksha* is an important ancient diagnostic and prognostic tool of assessment.

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