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# A Conceptual study of *Mutrashmari* w.s.r to *Vataja Mutrashmari*

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## ABSTRACT

The *Mutrashmari* is one of the diseases of *Mutravaha Srotas*. *Acharya Sushruta* has considered its one among the *Astamahagada* since it is very difficult to cure. The *Lakshanas* of *Mutrashmari* explained in Ayurvedic texts resembles the signs and symptoms of Urolithiasis. The *Mutrashmari* is classified into 4 types they are *Vataja*, *Pittaja*, *Kaphaja*, *Shukraja*. The *Vataja Mutrashmari* is having characteristics such as *Shyavavarna*, *Parush*, *Khara* and *Vishama* and hard studded with thorns like *Kadamba Pushpa*. On the basis of color and structure it can be correlated with Calcium oxalate calculi. Incidents of *Mutrashmari* have been more frequently increased in these days due to various reasons like altered food habits, changed lifestyle, stress, strain etc. Calcium stones are the most common comprising about 75% of all urinary calculi, in which Calcium oxalate calculi comprise about 50%. In Ayurveda, *Nidana Parivarjana* and *Samprapti Vighatana* are one among the parameter in planning the *Chikitsasutra*. This article is mainly focused on *Nidana Panchaka* of *Mutrashmari* with special reference to *Vataja Mutrashmari* which may help in accurate diagnosis and treatment.

**Key words:** *Vataja Mutrashmari*, *Mutravaha Srotas*, *Asta Mahagada*, *Nidana Panchaka*, *Urolithiasis*,

## INTRODUCTION

Ayurveda is a system of Indian medicine for maintaining health and curing of diseases. It elaborates the importance of preventive, promotive and curative aspects of health. *Mutrashmari* is one of the commonest diseases of *Mutravaha Srotas*. Here *Ashma* means stone and *Ari* means enemy. *Acharya Sushruta* has considered *Mutrashmari* under *Asta Mahagada*<sup>[1]</sup> as it is dreadful, incurable and major disease in terms of its severe morbidity. *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. Hence it is called as *Mahagada*. *Acharya Sushruta* explained in detail about *Nidana*, *Purvarupa*, *Rupa*, *Bheda*, *Upadrava* and *Chikitsa*. It is classified into 4 types. They are *Vataja*, *Pittaja*, *Kaphaja*, *Shukraja Asmari*. The *Vataja Mutrashmari* is having characteristics such as *Shyavavarna*, *Parusha*, *Khara* and *Vishama* and hard studded with thorns like *Kadamba Pushpa*.<sup>[2]</sup> On the basis of colour and structure it can be correlated with Calcium Oxalate Calculi. These calculi are irregular in shape and covered with sharp projections which tend to cause bleeding, they are usually single and extremely hard, dark in colour due to staining with blood.<sup>[3]</sup> Calcium stones are the most common comprising about 75% of all urinary calculi. They may be pure Calcium oxalate (50%) or Calcium phosphate (5%) or mixture of Calcium oxalate and Calcium phosphate (45%).<sup>[4]</sup> The individuals who are at risk factors for development of Calcium oxalate stone are between age 20 to 40 years, men are more prone than women,

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dehydration, obesity, heredity, high protein diet, salt, oxalate rich foods increases the chance occurrence of calcium oxalate stones. India has high incidence of Calculi, specially in Gujarat, Rajsthan, Punjab, Haryana and eastern part of Uttar Pradesh as such area is known as the stone Belt Area.

### Nidana of Mutrashmari

The factors which are capable of manifestation of disease either quickly or after a certain period is called *Nidana*. The knowledge of *Nidana* is helpful for the proper diagnosis, prevention of disease and treatment. As per *Acharya Sushruta* the *Nidana* of *Ashmari* is due to *Asamshodhanasheela* means in those individuals who do not follow proper *Samshodhana* like *Vamana* (Emesis), *Virechana* (Purgation), *Basthi* (Enema), *Nasya* (Errhines) and *Raktamokshana* (Blood letting) and due to *Apatyakari*.<sup>[5]</sup> In other context *Acharya Sushruta* explained that all 3 types of *Ashmari* i.e. *Vataja*, *Pittaja*, *Kaphaja* *Ashmari* manifest due to *Diwaswapna* (day sleeping), *Samashana* (*Hita-Ahita Bhojana*), *Adhyashana*, *Sheeta*, *Snigdha*, *Guru*, *Madhura Ahara Sevana*.<sup>[6]</sup>

*Acharya Charaka* has explained *Ashmari* under *Mutrakrichra*. Therefore the *Nidana* of both *Mutrakrichra* and *Ashmari* can be considered to be the same.<sup>[7]</sup>

*Acharya Hareeta* has given some slightly different causes for the formation of *Ashmari*. The *Ashmari* can occur due to *Mutravegavarodha* (when intercourse is done suppressing the urge of urine), *Apatyasevana*, *Matruja* or *Pitrujadasha* (hereditary).<sup>[8]</sup>

Dietary intake and regimen has a direct link with the formation of *Ashmari*. The predominant *Doshas* in *Ashmari* is *Kapha*. So diet and regimen which increase *Kapha* may cause *Ashmari* formation.

The *Nidana* can be classified into following varieties.

Aharaja Nidana	C.S	S.S	A.H	H.S
<i>Apatyakari</i>	-	+	-	+
<i>Samashana</i>	-	+	-	+
<i>Adhyashana</i>	+	+	-	-

<i>Sheeta, Snigdha, Guru, Madhura Ahara Sevana</i>	-	+	-	-
<i>Teekshna, Ruksha Aushada Sevana</i>	+	-	-	-
<i>Madhya Sevana</i>	+	-	-	-
<i>Anoopa Mamsa</i>	+	-	-	-
<i>Matsya Sevana</i>	+	-	-	-
<i>Ajeerna Bhojana</i>	+	-	-	-
<b>Viharaja Nidana</b>	<b>C.S</b>	<b>S.S</b>	<b>A.H</b>	<b>H.S</b>
<i>Asamshodhanasheela</i>	-	+	-	-
<i>Divaswapna</i>	-	+	-	-
<i>Ativyayama</i>	+	-	-	-
<i>Aswa Yana Gamana</i>	+	-	-	-
<i>Mutra Vegavarodha</i>	-	-	-	+
<b>Any Nidana</b>	<b>C.S</b>	<b>S.S</b>	<b>A.H</b>	<b>H.S</b>
<i>Matruja-Pitruja Beeja Dasha</i>	-	-	-	+

### Samprapti

The process by which a particular disease is manifested is known as *Samprapti*. *Acharya Sushruta* who has emphasized *Ashmari* as a separate disease entity has mentioned *Samprapti* of *Ashmari* in two contexts.

- In *Asamshodhanasheela* and *Apathyakari* persons, *Kapha Dasha* get *Prakopa* and mixes with *Mutra* and forms *Ashmari*.<sup>[9]</sup>
- In other context *Acharya Sushruta* described that due to *Nidana Sevana* the *Prakupita Tridoshas* enters into *Basti* and mixes with *Mutra* and forms *Ashmari* by the process of *Upasnehana*. *Acharya Dalhana* opines that this process of *Upasnehana* is facilitated by *Sameeda Kledana*.<sup>[10]</sup>

The process of formation of *Ashmari* is further explained and cleared by giving following examples.

- As the clear water when placed in a new earthen vessel, after sometime mud appears at the

bottom of the vessel. In the same manner when *Mutra* stays in *Basti* for sometime the *Ashmari* formation is initiated.

- As rain water solidifies in the sky by the action of *Maruta* (wind), *Agni* (fire) and *Vidyuta* (electricity), similarly the *Anil (Vata)* along with *Agni (Pitta)* solidifies the *Balasa (Kapha)* present in the *Basti* and forms *Ashmari*.

*Acharya Sushruta* explained about *Samprapti* of *Vataja Mutrashmari* as when *Kapha* along with *Vata* solidified and increases in size and forms *Vataja Mutrashmari* which gets *Adhithana* in *Bastimukha* and obstructs the *Mutravaha Srotomarga*.<sup>[11]</sup>

*Acharya Charaka* illustrates the process of formation of *Ashmari* with example of *Gorochana*. When *Prakupita Vata* in the *Basti* by the action of *Ruksha Guna* it dries up the *Shukra* or *Pitta* or *Kapha* along with *Mutra* and forms *Ashmari* just as the bile gets solidified in the *Pittashaya* (gall bladder) of the cow to form *Gorochana*. Similar process takes place in *Basti* in the formation of *Mutrashmari*. *Chakrapani* also explained that when *Prakupita Vayu* dries up the *Mutra* and *Kapha* and forms *Vataja Mutrashmari*.<sup>[12]</sup>

*Acharya Vagbhata* has described *Ashmari* formation same as *Acharya Charaka*. He explained that *Kapha Dosh* is predominant *Dosha* in all types of *Ashmari*.<sup>[13]</sup>

Hence it can be concluded that all *Acharyas* have considered the involvement of 3 *Doshas* in the *Samprapti* of *Mutrashmari*. *Acharya Sushruta* explained that *Kapha* is the *adhithana* of all types of *Ashmari*.<sup>[14]</sup>

#### **Vataja Mutrashmari Samprapti**

*Nidana Sevana* → *Vata Doshasvasthanasanchaya* → *Vata DoshPrakopa* → *Sarva shareera Prasara* → *Vata dosha* get *Sthanasamshraya* in *Basti* → *Mutravahasrotodusti* → *Vata* solidifies *Kapha* with *Mutra*, which get increases in size and obstructs *Mutravaha Srotas* → *Vataja Mutrashmari*

#### **Samprapti Ghataka**

*Dosha* - *Vata, Kapha*

*Dushya* - *Mutra*

*Srotas* - *Mutravaha Srotas*

*Srotodushti* - *Sanga*

*Agni* - *Jatharagnimandya*

*Ama* - *Jatharagnimandyajanya Ama*

*Udbhava Sthana* - *Amashaya, Pakwashaya*

*Sanchara Sthana* - *Mutravaha Srotas*

*Adhithana* - *Mutravaha Srotas* and *Basti*

*Rogamarga* - *Abyantara*

*Prabhava* - *Krichrasadhya*

#### **Purvarupa**

*Purvarupa* are those sign and symptom which appear before the manifestation of actual disease. The *Purvarupa* of *Ashmari*<sup>[15]</sup> are *Jwara* (Fever), *Bastipida* (Pain in Bladder region), *Arochaka* (Anorexia), *Mutrakrichra* (Dysuria), *Bastisiro Vedana* (Pain in region of Bladder neck), *Mushka Vedana* (Pain in the Scrotum), *Shepha Vedana* (Pain in Penis), *Avasada* (exhaustion due to Pain), *Bastagandatva* (Goat like smell in Urine), *Sandra Mutra* (Viscid), *Avila Mutra* (turbid).

*Acharya Vagbhata* and *Madhavakara* mentioned *Basti Adhmana* as *Purvarupa* of *Ashmari*.<sup>[16]</sup>

#### **Rupa**

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

#### **Samanya Rupa**

General signs and symptoms of the diseases are called *Samanya Rupa*. The *Samanya Laxanas* of all types *Ashmari* as follows:<sup>[17]</sup> *Vedana* (pain) in *Nabhi* (Umbilicus), *Bastii* (bladder), *Sevani Pradesha* (Perineal raphe), *Mehana Pradesha* (Penis) during micturation, *Mutrardharasanga* (interruption of stream of urine), *Sarudhiramutrata* (urine mixed with blood), *Mutravikeerana* (urine scattering or passed in divided streams), *Gomedaprakasha* (urine resembling *Gomeda* in colour), *Atyavila Mutra* (very turbid), *Sasikatam* (urine containing sand), *Vedana* during *Dhavana* (running), *Langhana* (jumping), *Plawana* (swimming), *Prustayana* (riding), *Ushnagamana* (walking in hot weather), *Adhwagamana* (long walking).

**Vishista Rupa**

Specific signs and symptoms of diseases are called *Vishista Rupa*. *Vataja Ashmari Vishista lakshana* are as follows,<sup>[18]</sup> *Mutra Pratigatat Teevra Vedana* (very severe pain during micturation), *Danthan Khadayati* (clenches his teeth), *Nabhim Peedayathi* (squeezes the umbilical region), *Medrammidnathi* (touches his scrotal region), *Payumprushati* (touches the perineum), *Vishardhate* (makes sound in anal region), *Vidahate* (feels burning sensation in penis region), *Passes Vata, Mutra, Purisha* with high difficulty. The *Vataja Ashmari* has posses the following qualities.

*Varna* (colour) : *Shyavavarna* (Black or reddish Black)

*Surface* : *Parusha* and *Khara* (rough and hard)

*Edges* : *Vishama* (Irregular)

*Resembles* : Hard studded with thorns like *Kadamba Pushpa*.

*Acharya Vagbhata* also explained same *Laxanas* as *Sushruta*. He added one more *Laxana* as *Muhurmehati Bindushaha*<sup>[19]</sup> (Micturation with drop by drop).

**Bheda of Mutrashmari**

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

1. *Vataja Ashmari*
2. *Pittaja Ashmari*
3. *Shleshmaja Ashmari*
4. *Shukraja Ashmari*

*Sharkara* (Gravel), *Sikata* (Sand) and *Bhasmakhya* (Ash) are caused due to *Ashmari*. Only difference being size as they are very small. They produce similar pain as that of *Ashmari*.<sup>[20]</sup>

**Sadhyasadyata**

***Sadhy Ashmari*** - The 3 types of *Doshaja Ashmari* are common in children and the prognosis of *Ashmari* is better in them because of small bladder and thin musculature. So holding the stone with forceps and pulling it out are easy.<sup>[21]</sup>

***Asadhy Ashmari*** - *Ashmari* kills the patient when accompanied with *Prashoonatha* of *Nabhi* and *Vrishana* (profound swelling of the umbilicus and

scrotum), *Badda Mutra* (obstruction of urine), *Rujata* (severe pain) and elimination of *Ashmari* with *Sharakara* and *Sikata* (gravel and sand) kills the patient very soon.<sup>[22]</sup>

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

If *Ashmari* get struck up in the *Mutramarga* then produces following *Upadras* as follows:

- *Durbalata* (Debility)
- *Sadana* (Lethergy)
- *Karshya* (Emaciation)
- *Kukshisula* (pain in flanks)
- *Arochaka* (Lack of Appetite)
- *Pandutva* (Anaemia)
- *Ushnavata* (Cysto-Urethritis)
- *Trishna* (Thirst)
- *Hritapeeda* (Pain in the Heart)
- *Vamana* (Vomitting)

**Pathya-Apatya****Pathya**<sup>[24]</sup>

*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 body mind are known as *Pathya*. The following measures and products are considered to be beneficial for the patient suffering from *Ashmari*.

<b>Aushada</b>	<b>Ahara</b>	<b>Vihara</b>
<i>Gokshura</i>	<i>Yava</i> (barley)	<i>Bastikarma</i>
<i>Yavakshara</i>	<i>Kulatta</i> (Horsegram)	<i>Virechana</i>
<i>Varuna</i>	<i>Puranasali</i> (old varieties of rice)	<i>Vamana</i>
<i>Renuka</i>	<i>Purana Kushmanda Phala</i> (old fruit of pumpkin)	<i>Langhana</i>
<i>Aardraka</i>	<i>Mudga</i>	<i>Swedana</i>
<i>Pashanabheda</i>	<i>Godhuma</i> (wheat)	<i>Avagaha</i> (playing in water)

<i>Shalaparni</i>	<i>Puranasathi</i> (old variety of rice)	Removing <i>Ashmari</i> with the help of <i>Yantra</i>
<i>Punarnava</i>	<i>Syamaka</i> (sanwa barnyard millet )	<i>Shastra Vidhi</i>
	<i>Kodrava</i> (koda millet rice)	
	<i>Markati Trinadhanya</i>	
	<i>Aadaki</i>	
	<i>Dhanvamisha</i> (meat of desert creatures)	
	<i>Ghrita</i>	
	<i>Tanduliya</i>	
	<i>Varisevana</i> (drinking water)	

**Apathya**<sup>[25]</sup>

*Apathya* are unwholesome substances which adversely affects the body and unpleasant to the mind. The following diets and regimens are *Apathya* in *Ashmari*.

<b>Ahara</b>	<b>Vihara</b>
<i>Amla</i> (citrus)	<i>Ativyayama</i>
<i>Vistambi</i> (constipating)	<i>Mutra Vegavarodha</i> (holding the force of micturation)
<i>Ruksha Annapana</i>	<i>Shukra Vegavarodha</i> (holding the force of ejaculation)
<i>Guru Annapana</i>	
<i>Viruddha Bhojana</i>	

**DISCUSSION**

*Mutrashmari* is one among the *Astamahagada* because it is *Tridoshaja*, *Marmashrayee* and *Vyaktasthana* of *Ashmari* is *Basti* which is one among *Dasha Vidhpranayathana*. Also when it is fatal it needs surgical intervention. The disease *Ashmari* is

caused due to *Apathyakara Ahara Vihara* like *Samashana*, *Adhyasana*, *Vishamashana* and indulging in food rich in *Madhura*, *Snigdha Guna*. Animal protein, dairy products are highly fat diet which can be considered as *Guru*, *Snigdha Ahara* producing acidic urine. Most of the solutes are insoluble in highly acidic urine and thereby results in precipitation of Salts and crystallization.

On the basis of *Vishista Purvarooopa* we can analyze the involvement of predominant *Dosha* and can be treated in *Purvarupa* stage itself.

The *Nidana Sevana* leads to *Prakopa* of *Vata*, *Pitta*, *Kapha*, which then enters to into *Basti*, act upon the *Kledatwa* of urine and get solidified by the action of *Shoshana Guna* of vitiated *Vayu*. *Kapha* forms nidus for the formation of *Ashmari* which has adhesive characters and forms the ground substance for the formation of *Ashmari*.

*Acharya Sushruta* described the *Lakshanas* of *Ashmari* and mentioned the site of pain, character of pain, severity of pain, aggravating and relieving factors. This pain pattern mentioned in classics mimic renal colic and acute Ureteric colic. Based on the clinical features the disease can be co-related with Urolithiasis. *Vataja Mutrashmari* is having characteristics such as *Shyavavarna*, *Parusha*, *Khara* and *Vishama* and hard studded with thorns like *Kadambapushpa* on the basis of *Varna* (colour) and *Aakrati* (structure) it can be co-related with Calcium oxalate stone. Calcium oxalate stones are irregular in shape and covered with sharp projections which tend to cause bleeding. It is single and extremely hard, dark in colour due to staining with blood.

The concept of *Upashaya Anupashaya* is used for differential diagnosis. *Acharya Sushruta* explained regarding aggravating factors of *Mutrashmari* are *Langhana*, *Plavana*, *Prustayana*, *Adhwagamana* these are *Vihara Rupi Anupashayas*. Even the food habits like *Guru*, *Snigdha* etc. are included in *Ahararupi Anupashaya*.

*Nidana Parivarjana* is first step to treat any disease. In *Mutrashmari* also avoid causative factors which are responsible for causation of disease, it is primary step to prevent further pathogenesis. *Pathya–Apathya Palana* is also very important in case of *Mutrashmari*

disease. The only way to stop the recurrence of *Ashmari* is to follow *Pathyapalana* continuously for long time.

## 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. Looking about the *Nidanas* of *Mutrashmari* it is important to note that severe or recurrent cases of Kidney stones should be looked for better development of a custom tailored treatment plan such as finding the most appropriate diet for Urolithiasis and Calcium Oxalate stones as well as learning about particular foods to avoid.

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