A REVIEW ARTICLE ON PATHO-CLINICAL STUDY ON DISORDERS OF MUTRAVAHA SROTAS & TYPES OF MUTRASHMARI

Dr. Ashish Arun Madavi* and Dr. R. H. Amilkanthwar

1PG Scholar, Dept. of Shalyatantra, Govt. Ayurved College, Nanded, Maharashtra.
2Asso. Professor, Dept.of Shalyatantra, Govt. Ayurved College, Nanded, Maharashtra.

ABSTRACT

Now a days, several patients are reporting to the hospitals by regularly affecting with different Mutravaha srotas disorders like burning micturition, urinary stone diseases etc. Mutrashmari is one of the important diseases of Mutravaha srotas. The Mahagadas are difficult to cure due to their ashrayas in marma sthana & involvement of bahudoshas etc. Sushruta & Vaghbhata considered Ashmari as one among the Asta Mahagada. Acharya Sushruta has explained four types of Mutrashmari with sequential arrangements like Kaphaja, Vataja, Pittaja, Shukraja. It becomes important to know the details (Pathogenesis), Lakshyanas (Symptomatology), Upadrava (Complications), Sadhya, Asadhyata (Prognosis) & Chikitsa (Management) of this disease in order to treat /prevent the disease. Here an effort was made to describe details about this disease in ayurvedic view. So, the physicians can treat successfully to this disease for benefit of mankind.

KEYWORDS: Mutravaha srotas, Mahagada, Mutrashmari.

INTRODUCTION

Ayurveda is an ancient science of medicine and an integral part of Indian Culture. According to Acharyas, the aim of Ayurveda is to maintain the health and cure the disease. It is one of the few systems of medicines developed in ancient times, that is still widely practiced in modern times. It deals with many dreaded diseases of mutravaha srotas under heading of Mutrakriccha, Mutraghata, Mutrashmari etc. Mutrashmari is one of the most common &
distressing maladies among urinary disorders. It constitutes one of the commonest diseases in our country. Pain due to kidney stones is known as worse than that of Labour pain. In India, approximately 5-7 million patients are suffered from stone disease. Mutra means urine & Ashmari means stone. Mutrashmari means formation of Ashmari in Mutravaha srotas. Sushruta has explained Ashmari is a Mahagada. So it is not easily curable.

**Etymology**


**Definition**

There is no satisfactory definition of Ashmari available in any ayurvedic texts but it can be defined as’ Ashmari Mutrakriccha Syat’

**Mutravaha Srotas**

According to Sushruta- Urinary bladder & penis.

According to Charaka- Urinary bladder & groin.

Organs- Kidneys, Ureters, Bladder, Prostate in males & urethra.

**Symptoms of vitiation**

- Voiding of too much urine or complete suppression of urine.
- Impairment of composition of urine.
- Occasional / frequent passing of thick urine associated with pain.

**The nature of importance of srotas**

The pathology of srotas is one of the contributiong factors of diseases, Srotas are made up of different dhatus. Hence whenever there is deformity & vitiation of srotas also. Sthan samsraya is the stage of Samprapti where doshas get lodged in srotas & start the process of amalgamation with dhatu/ mala (dushya).

**Nidana**

According to Sushruta, those who neglected the Samshodhana of internal channels and those who are engaged in unwholesome dietary habits become victim of Ashmari. Acharya Charaka explained it under “Mutrakrichha”. Hence the nidanas of both Mutrakrichhra & Ashmari can be taken as same. They are practice of excessive exercise, Strong Medicines,
Ruksha Madyapana, excessive intake of Anupamamsa, Adhyashana, Ajeerna-bhojana, Matsya sevana.

**Purvarupa**
The signs and symptoms which are indicative of a future disease are known as Purvarupa. Purvarupa play a very important role in the diagnosis and treatment of any disorder. It is a stage where the disease is reversible with very little residual damage.

**Purvarupa**
Basti Pida, Aruchi, Mutrakricchra, Bastisirovedana, Mushka Vedana, Shepha Vedana, Jwara, Avasada, Bastigandhatwa, Sandra Mutra, Avila Mutra, Basti adhmana.

**Rupa**
Signs & Symptoms when fully manifested are called Rupa. This is the stage when the disease comes out with full signs and symptoms indicating the specific characteristics of the disease like the dominance of Doshas.

**Rupa**
Nabhi Vedana, Sevani Vedana, Mehana Vedana, Mutra dhara sanga, Mutra Vikirana, Gomeda Prakash, Atyavilam, Sasiktam, Vishirna Dhara, Mutrarodha, Atimutratam, Pratatam roditi, Kasamana.

**Samprapti**
Samprapti can be defined as, it is the process which starts from “Sanchayavastha” of Doshas to the ‘Vyadhi Vayktavastha’. It is possible through the Samprapti to assess Doshas, Dushyas, Srotodushi or Khavaigunya, Agni etc. It is also helpful because proper treatment is only fruitful, if it is applied according to Samprapti of disease. It is said that ‘Samprapti Vighatanama Eva Chikitsa’. Different views have been stated regarding Samprapti, which are as below-

**Sushruta’s view**
a] Apathya.
b] asamshodhan Sheela Shleshma mixes with Mutra, entered into Urinary bladder and turns as a shape of gravels [Ashmari].
Charaka’s view

When Vata dries up the Mutra entered into the bladder along with Shukra, Kapha, Pitta then, gradually formation of Ashmari occurs. Charaka has explained the process of formation of Ashmari as similar to that Gorochana [Gall stone] in the Pittashaya of cows. Both Kashyapa and Vagbhata accept the views of Charaka and further state that the increase or decrease in Medodhatu is directly related to the size of Ashmari.

Process of manifest of Ashmari According to Shat-Kriyakala.

<table>
<thead>
<tr>
<th>Sanchaya</th>
<th>Vata Kapha Aahaaraja &amp; Vihaaraja</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prakopa</td>
<td>Vata + Kapha vitiation</td>
</tr>
<tr>
<td></td>
<td>Agnimandya</td>
</tr>
<tr>
<td></td>
<td>Aamotpatti</td>
</tr>
<tr>
<td>Prasara</td>
<td>Vata + Kapha + Aama</td>
</tr>
<tr>
<td></td>
<td>Enters into Mutravaha Srotas</td>
</tr>
<tr>
<td>Sthanasamsraya</td>
<td>Dosa Dushya Samoorchana</td>
</tr>
<tr>
<td></td>
<td>Vata Pitta dries up the Kapha along with Mutra</td>
</tr>
<tr>
<td>Vyaktha</td>
<td>Ashmari Nirmana</td>
</tr>
<tr>
<td>Bedha</td>
<td>Upadrava</td>
</tr>
<tr>
<td></td>
<td>Mutra Shakara</td>
</tr>
<tr>
<td></td>
<td>Sikatameha</td>
</tr>
</tbody>
</table>

Upashaya - Anupashaya

The factors which relieve the signs and symptoms of disease are called Upashaya, while the factors which aggregate the disease are called Anupashaya. Main factor involved in Ashmari formation is Kapha Dosha. Hence, all measures leading to control of Kapha are considered as Upashaya and those vitiate Kapha are Anupashaya of Ashmari.

Classification of Ashmari

Vataja Ashmari

Vataja ashmari presents with the lakshanas loke severe pain due to obstruction to the flow of urine, due to excessive pain the patient clenches his teeth, squeezes the umbilical region, rubs the penis, touches the perineal region often and cries with agony,patient feels burning sensation and passes flatus, urine and stool with difficulty while straining for micturition. The vataja ashmari possess Shyava varna and it will be Parusha, Khara, Vishama and hard studded with thorns like kadamba pushpa.

Pittaja ashmari

The lakshanas of pittaja ashmari explained in sushruta samhita are; obstruction to the flow of urine causes warmth, sucking, burning or throbbing sensation in basti and this result in
ushnavata lakshana. The Pittaja ashmari possess Rakta varna, peeta varna, krishna varna or madhu varna and resembles Bhallataka asthi.

**Kaphaja ashmari**
According to Sushruta samhita the lakshanas of kaphaja ashmari are; obstruction to the flow of urine causes cutting, incising or pricking pain, heaviness and cold sensation in basti. The kaphaja ashmari possess shweta or Madhuka pushpa varna and it will be Mahath, Snigdha & resembles Kukkutanda.

**Shukrashmari**
The lakshanas of shukrashmari explained in sushruta samhita are burning micturition, painful micturition, pain in the basti and swelling in the vrushana.

This type of ashmari disappears by just pressure in that region. The other Ayurvedic classics have mentioned similar lakshanas of shukrashmari, as mentioned in sushruta samhita.

**REFERENCES**
6. Ashtanga Sangraha, Shri Ganesh Sharma, Ganpati Krushnaji Mudranalaya, Mumbai, 1867.