

ROLE OF PATHYA AHARA IN THE MANAGEMENT OF MUTRASHMARI

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ABSTRACT

Ashmari is a disease related to *mutravaha strotas* in which an ‘*ashma*’ meaning stone is formed in urinary system. It is a *tridoshaj vyadhi* with predominant *kapha dosha*. It is commonly known as kidney stone or urinary stone. In *sanskrit* it is known as “*ashmari*”. The disease *mutrashmari* is one among the *ashtamahagada* (eight fatal conditions). In India, the “stone belt” occupies some parts of Maharashtra, Gujarat, Punjab, Haryana, Delhi and Rajasthan. *Ashmari* or calculus looks like small gravels/stones hence they are termed as *ashmari*. *Ayurveda* prescribes specific diet patterns in the diseased conditions which are known as *Pathya*. *Pathya* not only advocates intake of wholesome food but also it directs to follow a certain regimen to fasten the process of recovery from the diseased state.

Keywords: *Mutrashmari, Ashmari, Pathyapathya, Pathyaahar in Ashmari*

INTRODUCTION

According to *charakacharya*- the *shukra dhatu* in the *basti* gets dried up along with *Pitta* or *Kapha dosha* by *Vata* forms *Ashmari* like how *Gorochana* forms in Gallbladder of cow. ^[1] When clear water is placed in a new mud pot, after sometimes some particles precipitates into the water, similarly in the *basti ashmari* develops- this explains the stagnation of the urine in the bladder due to bladder outlet obstruction like BPH etc can form calculus in the bladder.^[2] It explains the crystallization process- when dry air along with the static electricity in the clouds forms the crystals of water present in the cloud, similarly *ashmari* develops. Obstruction to the urinary system (Hematuria), Pain in the umbilicus, bladder, perineum, external genitals either in any one of them while passing urine. Urine

appears clear as *gomeda* or some crystals can be seen in urine. Patient Discomfort or pain while performing the activities like running, swimming, hanging, swimming riding on back of horse, camel. The occurrence being high at any part of the world male are affected more than females.^[3]

Aim and Objectives

1. To study the etiopathogenesis of *mutrshmari* in relation to *pathyapathya*.
2. To established the role of *pathyapathya* in prevention of *mutrashmari*.

Material and Methods:

It is a Review Study article. All the reference regarding *mutrashmari* collected from various *ayurvedic* text

books and compilation is done. Various journals, websites, research articles, modern text books are review to complete the study.

Nidan:

Table 1: Showing the *Nidan* of *Ashmari* according to various authors

S.N.	<i>Nidan</i>	Ch. S. [4]	Su. S. [5]	Ha. S. [6]	B. R. [7]	P. V. [8]
01	<i>Mutravarodh</i>	-	-	+	+	+
02	<i>Shukravarodh</i>	-	-	-	-	+
02	<i>Ati-vyayam</i>	+	-	-	-	-
03	<i>Ati-maithun</i>	+	-	-	-	-
04	<i>Asanshodhanshil</i>	-	+	-	-	-
05	<i>Ashvayan</i>	+	-	-	-	-
06	<i>Ajirna</i>	+	-	-	-	-
07	<i>Adhyashn</i>	-	+	-	-	-
08	<i>Tikshana Aushadh</i>	+	-	+	-	+
09	<i>Snigdha Aahar</i>	-	+	-	-	-
10	<i>Shit Aahar</i>	-	+	-	-	-
11	<i>Ruksha Madyapan</i>	+	-	-	+	-
12	<i>Ruksha Aahar</i>	+	-	-	+	+
13	<i>Madhur Aahar</i>	-	+	-	-	-
14	<i>Guru Aahar</i>	-	+	-	-	+
15	<i>Vishtambhi Aahar</i>	-	-	-	-	+
16	<i>Aanup Matsya</i>	+	-	-	+	-
17	<i>Pitri-Matridosh</i>	-	-	+	-	-

Roop:

Table no. 2: Showing the *Roop* (Sign & Symptoms) of *Ashmari* according to various authors

Roop	Ch.S. [9]	Su. S. [10]	A.S. [11]	A.H. [12]	Ma. N. [13]	B.P. [14]	Y. R. [15]	G.N. [16]	B.R. [17]
<i>Vishirnadhar</i>	+	-	+	+	-	-	+	+	-
<i>Sevni Vedna</i>	+	+	+	+	+	+	+	+	-
<i>Sarudhir Mutrata</i>	+	+	+	+	+	+	+	+	-
<i>PratatmaRodati</i>	-	-	-	-	-	-	-	-	-
<i>Nabhi Vedna</i>	-	+	+	+	+	+	+	+	-
<i>MutradharaSanga</i>	-	+	+	-	-	-	-	-	+
<i>Mehan Vedna</i>	+	+	-	-	-	-	-	-	-
<i>Gomedakopamam</i>	-	+	+	+	+	+	+	+	-
<i>Basti Vedna</i>	+	+	+	+	+	+	+	+	-
<i>Atyavil</i>	-	+	+	-	-	-	-	-	-
<i>Kati Vedna</i>	-	-	-	-	-	-	-	-	+
<i>Kukshi Vedna</i>	-	-	-	-	-	-	-	-	+

Pathogenesis: Urinary stones usually arise because of the breakdown of a delicate balance between solubility and precipitation of salts.^[18] Even if the body's supply of fluid is limited, the kidney must conserve water,

and this may lead to supersaturated urine leading to crystal formation and stone growth.^[19]

Samprapti Chakra:- ^[20]

Nidan sevan



Kaph pradhan Dosh vikrit



Mutrashukra



Vasti sthansanshraya



Mtrashmari

Classification:- ^[21,22,23,24]

Vataja Ashmari: Vata and kapha dosha after combining together obstructs the urine and causes pain as a result person bites his teeth, presses navel, external genitals, anus and shouts due to pain. Person has to pass urine forcibly or with huge effort. The ashmari formed is *shyava*, hard, irregular, and rough, it contains thorny structures like of *kadamba pushpa*.

Pittaja Ashmari: Kapha dosha along with Pitta dosha attends compactness and obstructs the urine and produces discomfort like burning sensation in the *basti-medhra*, feeling of hot air coming out of bladder. Ashmari appears like red, yellow, dark in colour and appears like seed of *Bhallataka*.

Kaphaja ashmari: The Kapha dosha attends compactness and increases in size and obstructs the urine and produces features like tearing type of pain in bladder, heaviness in the bladder and feeling of cold. Ashmari appears like hen's egg, pale-white colour, unctuous to touch, large in size and like *madhuka* flower. **Shukrashmari:** Causes = *shukraveghdharan* or excessive coitus. The

vitiated vata causes *vimargagaman* of *shukra* into *medhra* or *vrushana* and after drying it up forms the *shukrashmari*. The resultant *ashmari* obstructs flow of urine and causes dysuria, pain in bladder and external genitals, edema in legs. On pressing the *ashmari* it gets broken into pieces easily. **Ashmari in children:** Due to *kapha avastha* more chances of forming *ashmari*. Ashmari Occurs in those children who follows life style and diet which increases and vitiates *kapha*. Ashmari can be of any 3 doshas. Due to thin bladder wall and under developing *basti*, *ashmari* is small in size and can be easily removed with instruments. Due to non development of *shukra dhatu*, there are no chances of forming *shukrashmari*. **Pathya:** The word *Pathya* derives its origin from root word *Patha* which literally means a way or channel. In *Shabdakalpadrumam* it is said that *pathya* is beneficial for patients while *apathya* harms them. The food characteristics and properties will change according to season, place and person hence *pathya* also changes accordingly. In *Charaka Samhita* while explaining about *Chikitsa*, *Charaka* has used *Pathya* as a synonym for the *chikitsa* ^[25]

Importance of pathya: For the person who follows *pathya* which is good for him, then there is no need of any medicines, for the person who does not follow *pathya*, then what is the need of medicine for him? ^[26] Diseases can be cured by following only *pathya* without taking any medicine but if the person not following *pathya* will not be cured instead taking Hundred's of medicaments. ^[27]

Pathya:-

Table 3: Showing the *Pathya* of *Ashmari* according to various authors

Pathya	Ch.S. ^[28]	Su.S. ^[29]	A.H. ^[30]	Ha. ^[31]	Ckr. ^[32]	Bhel ^[33]	B.R. ^[34]	Yo. R. ^[35]	G. Ni. ^[36]	V. J. ^[37] _{+}
<i>Kulthi</i>	-	-	-	+	+	-	+	+	+	-
<i>Mudga</i>	-	-	-	-	-	+	-	+	-	-
<i>Godhum</i>	-	-	-	+	-	-	-	+	-	-
<i>Shali</i>	-	-	-	-	-	-	+	+	-	-
<i>Yava</i>	-	-	-	+	-	-	+	+	-	-
<i>Jirna Kushmand</i>	-	-	-	-	+	-	+	+	+	-
<i>Aadrak</i>	-	-	-	-	-	-	+	+	-	-
<i>Yava kshar</i>	+	-	-	-	-	-	+	+	+	+
<i>Chaulai</i>	-	-	-	-	-	-	-	+	+	-
<i>Dhanvamisham</i>	-	-	-	-	-	-	+	+	-	-

<i>Gud</i>	-	+	+	-	+	-	-	+	+	-
<i>Varun Saak</i>	-	-	-	-	+	-	+	+	+	-
<i>Pashanbhed</i>	+	-	-	-	+	-	+	+	-	-
<i>Madya</i>	+	-	+	-	-	-	+	-	-	-
<i>Trapus</i>	+	-	-	-	-	-	-	+	+	-
<i>Arvaruk</i>	+	-	-	-	-	-	-	-	-	-
<i>Shigru</i>	+	+	+	-	+	-	-	+	+	-
<i>Arahar</i>	-	-	-	+	-	-	-	-	-	-
<i>Kronch Mans</i>	-	-	-	+	-	-	-	-	-	-
<i>Mulethi</i>	-	-	-	-	+	-	-	-	-	+
<i>Apamarg Kshar</i>	-	+	+	-	-	-	-	-	-	-
<i>Til Kshar</i>	-	+	+	-	-	-	-	-	-	-
<i>Palash Kshar</i>	-	+	+	-	-	-	-	-	-	-
<i>Tumbi Beej</i>	-	-	+	-	-	-	-	-	-	-
<i>Avi kshir</i>	-	+	+	-	-	-	-	-	-	-

DISCUSSION

Urinary calculus disease is a serious one and has been regarded to be as fatal as *yama* himself. The classical symptom of urinary stone is pain with obstruction of urine. *Ayurveda* explains urinary stone under the heading of *Mutrashmari*. Due to improper purification of the body and by following the improper diet and lifestyle, *kapha dosha* gets aggravated and mix with urine enters the urinary bladder and therein it produce calculi. Food is the cause of substance or matter in the body. It is the cause of disease as well. In *Ayurveda Samhita* description of lots of *Pathyas* available which are useful for *Mutrashmari*. *kulthi*, *mudga*, *shali*, *yava*, *Pashanbhed*, *adrak*, *trapush*, *yashthimadhu*, *apamarga*, *shigru*, *arahar* and *palash* quenching *kapha dosh*. *Kulthi*, *Shali*, *adrak*, *yashthimadhu* and *shigru* are diuretic properties. *Pashanbhed*, *trapush* and *kushmand* have bladder cleansing properties. *Adrak* and *Pashanbhed* posses *Bhedan* properties. *kulthi* and *kushmand* are having special properties as *ashmarighna*. In the early stage *Ashmari* is preventable and can be managed by *pathyaha*.

CONCLUSION

In all diseases *apathya* should be avoided because *apathya* is predisposing factor for various diseases and helps in fast progression of pathophysiology. As climbers and plants grow in rainy season similarly diseases will increase due to *apathyas*. Only *pathya* can cure diseases but one who does not follow *pathya*

cannot be cured by the use of hundreds of drugs. For the person who follows *pathya* which is good for him, then there is no need of any medicines, for the person who does not follow *pathya*, then what is the need of medicine for him? *Pathya* is helpful in both condition viz Healthy and Diseased. *Pathya* is basic but most important concept in *ayurveda* which seems to be useful and must be practiced clinically in today's era.

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