

आरोग्यमंदिर पत्रिका

Mootravikar Visheshank

AROGYAMANDIR PATRIKA

Editorial

Arogyamandir Patrika, in the current format tries to bring to the Ayurvedic practitioners the information that they already have with respect to various topics in a formatted manner. The concept of discussing various facets related to the concept of Srotas or speciality of Ayurved like Rasayan has been welcomed by the Ayurvedic fraternity, in general & the younger generation of practitioners in



particular.

We are extremely happy with this feedback & are also thankful to all our patrons.

In this issue, we are covering a Srotas which has been strongly suggested by physicians to be covered and that is Mootravaha Srotas. This Srotas is being discussed from all the possible angles and with the appropriate importance that needs to be attached to such a vital Srotas. Looking at the various disease conditions we come across in our practice, certain points which need special attention & also deeper thinking are being highlighted in this issue.

We are sure this will lead to a lot of churning of the ideas and view points which will be useful for the Sampooran of the *Shashtra*.

Your valuable feedback on your choice of topics will be appreciated such that upcoming Arogyamandir Patrika issues can be dedicated to them.

Your response through mail on healthcare@sdlindia.com are most welcome

Your's Sincerely,
Vd. Shailesh Nadkarni

Vishayapravesh

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The Ayurved scholars have defined human body as 'दोषधातुमलमूलं हि शरीरम्'. It literally means that the three Doshas, seven Dhatus and three Malas constitute the human body and their normal state is the base of Shareer Swasthya. It is important to consider Dosha, Dhātu, Mala while thinking of Swasthya. Mootra, Purisha and Sweda are the Shareer Mala which are retrained in the body for specific time period after which they are expelled out from the body. Out of these Mootra i.e. Urine is one of the important Mala.

During process of digestion, the Ahar Rasa is divided into Saar and Kitta Bhaga. Mootra is the Dravaroop or liquid form of Kitta, which is Asthaye in the initial stage which later becomes Sthayee and is excreted from the body in the form of Mootra.

'Kleda' the Dravaroopi Malansha of the Shareer is excreted through Mootra in relatively greater amounts. The healthy state of the body is mainly depends on the proper excretion of urine.

'वेगान् न धारयेत्' the natural urges which should not be suppressed or hold back, is the definition of the Vega. This includes Mootra vega. The Srotas that carries the mootra is known as Mootravaha Srotas. Basti, one of the Trimarma and a Sadyapranahar Marma is the moolsthana of the Mootravaha Srotas.

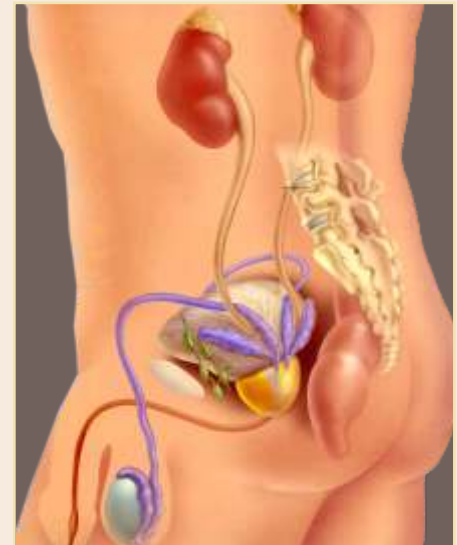
Thus mootra plays a pivotal role in the human body. Today due to many reasons one can find increased incidence of Mootravikar like Mootrashmari, Mootraghata, Mootrakrucchra etc. In this current feature of Arogyamandir Patrika, we would like to discuss these Mootravikar.

Mootravikar

Most of the times the meaning of the word 'Mala' is undersigned by its Nirukti - (मलिनिकरणात् मलाः) and is translated as 'Waste'. However, its very important to realise that Charakacharya in 6th Chapter of Shareerasthana Shareervichaya Adhyaya, while describing Mala has mentioned,

शरीरच्छिद्रेषु उपदेहाः पृथक् जन्मानो
बहिर्मुखाः परिपक्वाश्च धातवः, प्रकुपितांश्च
वातपित्तश्लेष्माणः ये च अन्येऽपि केचित्
शरीरे तिष्ठन्तो भावाः शरीरस्य उपघाताय
उपपद्यन्ते, सर्वाः तान्मले सञ्चक्ष्महे ।
चरक शा. ६/१७

The Malas are those components of the body which from the moment they get formed to a particular time help the body to maintain itself, i.e. 'Dharan' of the body and have a tendency of getting thrown out of the body at an appropriate time. However if they remain in the body for more than appropriate amount of time then they vitiate the body and hence the name 'Mala'.



Mootravaha Srotas

Causes of Mootravaha Srotas vitiation

- Suppression of urge for micturition and consumption of water, food & performing sexual activity in the state of Vegavarodha
- Dhatuksheenata
- Trauma or ulcers in Basti or Upastha Pradesh i.e. Genito-urinary system

Symptoms of Mootravaha Srotas vitiation

- Bahumootrata (Polyuria) or Alpamootrata (Oliguria)
- Frequent urination and dribbling micturition
- Painful and burning micturition
- Vikruti / Deformity in Varna, Gandha and Swarop of the mootra

Disorders of Mootravaha Srotas vitiation

Mootrakrucchra, Mootrashmari, Mootraghata, Mootradaha

General treatment of Mootravaha Srotas disorders

Chikitsa for Mootravaha Srotas must be done on the basis of Dushti Lakshan.

स्वेदावागहनाभ्यंगान् सर्पिषश्चावपीडकम् ।

मूत्रे प्रतिहते कुर्यात् त्रिविधं बस्तिकर्म च । च.सू. ७/७

- Nidan Parivarjan
- Proper Ahar-Vihar and Jalapan
- Vatanuloman Karma and Shodhan Chikitsa – Basti or Uttar Basti Karma
- Use of medicines which are Mootra-sangrahaneeya, Mootra-virechaneeya, Mootra-virajaneeya, Mootra-vishodhaneeya, Ashmarihar

Mootrashareer

Mootra Shareer or Mootravaha Srotas is formed of following organs which perform the function of urine formation and excretion. Some organs in the Mootravaha Srotas are similar in both males and females and a few are different. Organs like Vrukka (kidney), Gavinee (Ureter), Basti (Bladder), Mootrapraseka (Urethra) are involved in formation of urine.

Vrukka (Kidney) – Kidney is the main organ involved in the Mootranirmiti or urine formation. The kidney appears like a Shimbi beeja (or bean shaped), situated in the lowerback one on the either side of the vertebral column. Right kidney is placed slightly lower than the left kidney. Pair of ureter originate from each kidney which connects the kidney with Basti or Bladder.

Gavinee (Ureter) – Gavinee or Ureters are the tubular structures connecting Kidney and Bladder. They carry the

urine formed by the kidney to Mootrashaya or Bladder.

Basti (Bladder) – Basti is the organ for Mootrasanchaya or collection or urine. Basti is an organ with an opening facing downwards, it is placed in between Nabhi, Prustha, Kati, Vrushan, Guda, Vagdashan and Linga. It resembles Tombee in appearance. Basti, Basti Shira, Paurusha Granthi, Vrushan and Guda are related to each other.

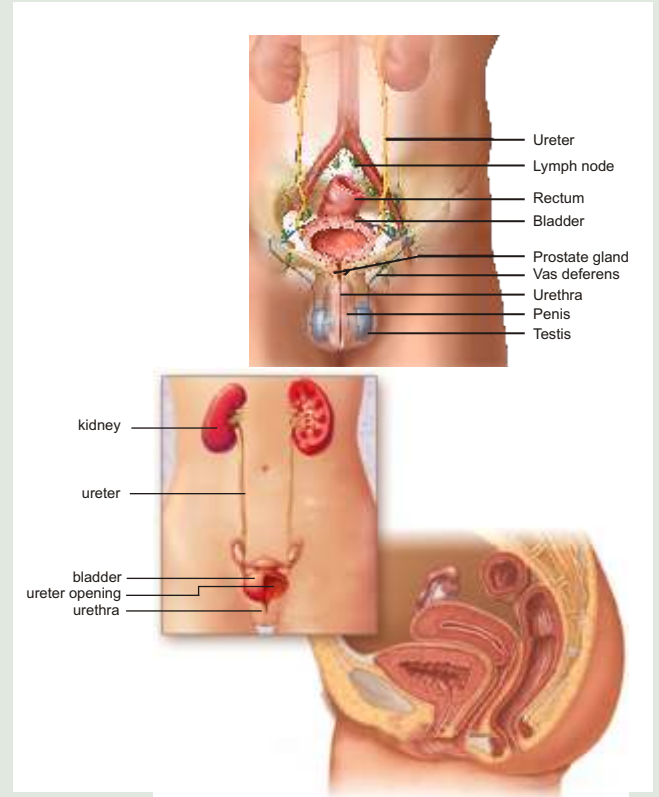
Basti which is known as Mootrashaya is also known as Maladhar (as it supports the Kittaroppi Mootra).

In males it is placed anteriorly to the Guda Nalaka where as in females it is placed anteriorly to Yoni and Garbhashaya. In males Shukrakshya (seminal vesicle) is placed behind Basti.

The urine is formed and filtered in Vrukka (Kidney) which is then carried by ureter to the urinary bladder where it gets collected drop by drop. When Basti is filled with urine it becomes circular in shape and it attains triangular shapes after mootra visarjan.

Mootrapraseka (Urethra)

The tubular structure through which urine is excreted is known Mootrapraseka or Urethra. In males it is seen upto Shishnamoola and in females upto vaginal end.



Mootra

मूत्र्यते इति मूत्रम् । अमरकोष

मूत्र प्रसवणे - मूत्र

Mootra is defined as one which flows in the form of Dhara or Stream. Mootra is one of three Malas.

After Ahar Pachan, the bhukta ahar is divided into

1. Kittabhag, 2. Sarabhag

किट्टं सारश्च तत्पक्वं अन्नं सम्भवति द्विधा ।

तत्राच्छं किट्टमन्नस्य मूलं विद्यादधतं शकृत् । अ.ह.शा. ३/६१

आहारप्रसादाख्यो रस किट्टं मलाख्यमभिनवर्तते ।

किट्टात् स्वेदमूत्रपुरीषयाः पुष्यन्ति । च.सू. २८/४

The clean and liquid potion of the Kittabhag becomes Mootra or urine and Ghana or solid portion becomes Shakrut / Mala or Stools.

विण्मूत्रम् आहारमलः । सु.सू. ४६/५२

किट्टमन्नस्य विण्मूत्रम् । च.चि. १५/१८

Functions of Mootra

अन्नक्लेदनिर्वाहणान् मूत्रम् । अ.सं.सू. ११/५

मूत्रस्य क्लेदवहनम् । अ.ह.सू. ११/४

The main function of the Mootra is to carry the Kleda in the body.

Mootranirman

In Ayurved the process of Mootra-nirman and Mootra-visarjan is explained in detail and minutely by the ancient seers. The process of Mootropatti or Mootranirman i.e formation of urine begins right with the process of digestion of food. After digestion Ahar Rasa is divided into Sara and Kitta. This Kitta is further processed into Mala and Mootra. Pachak Pitta and Saman Vayu are involved in the whole process that takes place in Amashaya and Pakvashaya.

तच्चादुष्टहेतुकेन विशेषेण पक्वाशयमध्यस्थं पित्तं ।
चतुर्विधमन्नपानं पचति, विवेचयति च रसमूत्रपुरीषाणि ।
सु.सू. २१/१०

आहारस्य रसः सारः हीनो मलद्रवः ।
शिराभिस्तज्जलं नीतं बस्तिं मूत्रत्वमाप्नुयात् ।
शेषं किदृञ्च यत्तस्य तत्पुरीषं निगद्यते ।
समानवायुना नीतन्तत्तिष्ठति मलाशये । भा.प्र.पू. ३/१७३

After the digestion of the food, the Ahareeya water content forms the base for the Mootranirman. This water content gets absorbed in the blood and is circulated in the whole body, where it take in all the Malaroopa Kleda which is formed during (Chayapachaya Prakriya) metabolism of the body. This Kleda is then carried to the Basti for the purpose of excretion.

पक्वाशयगतास्तत्र नाड्यो मूत्रवहास्तु याः ।
तर्पयन्ति सदा मूत्रं सरितः सागरं यथा ।
सूक्ष्मत्वान्नोपलभ्यन्ते मुखान्यासां सहस्रशः ।
नाडीभिरुपनीतस्य मूत्रस्यामाशयान्तरात् ।
जाग्रतः स्वपतश्चैव स निःस्यन्देन पूर्यते ।
आमुखात्सलिले न्यस्तः पार्श्वेभ्यः पूर्यते नवः ।
घटो यथा तथा विधिं बस्तिमूत्रेण पूर्यते । सु.नि. ३/२१-२३

Just as the rivers pour their water into the sea, Mootravahi Nadi empty themselves into the Mootrashaya or Basti. The openings of these vessels are very minute and cannot be seen with naked eyes.

When a new earthen pot is kept in water, it gets filled with water due to the porous nature of the earthen surface. In the similar way, with the process of Ksharan (Nishyandan), the Basti is fill up with the urine, which is carried by the vessels from the inner surface of Amashaya and Pakwashaya. This is a continuous process which takes place even when person is sleeping. According to the texts, Kledonvita Uduk which originates from the Sookshmatissookshma Srotas of Pakvashaya is known as Mootra when it reaches Basti.

Mootravruddhi Lakshan

मूत्रं तु बस्तिनिस्तोदं कृतेऽप्यकृतसंज्ञताम् । अ.ह.सू. ११/१३

Increased quantity of the mootra due to various reasons causes Nistoda (pricking pain) in the Basti pradesh (Mootrashaya, Mootravaha Srotas, Vrukka) and there is feeling of incomplete urination.

Mootrakshaya Lakshan

मूत्रेऽल्पं मूत्रयेत्कृच्छ्राद्विवर्णं सास्रमेव वा । अ.ह.सू. ११/२२
मूत्रक्षये मूत्रकृच्छ्रं मूत्रवैवर्ण्यमेव च ।
पिपासा बाधते चास्य मुखं च परिशुष्यति ॥ च.सू. १७/७१

Mootrakshaya causes painful and very little amount of urination. The urine is dark coloured or sometimes may contain blood in it.

Mootra Pareekshan

While examining the patient for mootravikar it is necessary to do Udar Pareekshan / Per abdominal examination alongwith Sarvadehik pareekshan. Also it is important to do Mootra Pareekshan. Ayurved has described Ashtavidha Pareeksha in which Mootra Pareekshan is included.

रोगक्रान्तशरीरस्य स्थानान्यष्टौ परीक्षेत् ।
नाडी मूत्रं मलं जिह्वां शब्दं स्पर्शं दृगाकृति । यो.र. पू./१

Detailed description of Mootra Pareeksha is given in Sharangadhar, Yogaratnakar, Basavarjeeyam etc. Taila Bindu Pareeksha is worth mentioning in Mootrapareeksha.

Pareekshan

Mootrapravrutti

- A. Matra (Quantity) -
Amootrata (Anuria) - Very few drops or almost no urine is passed in 24 hrs
Alpamootrata (Oligouria) - less than 400 ml. of urine is passed at a time
Bahumootrata (Polyuria) - more than 400 ml of urine at a time
- B. Frequency of urination - Normal person - 5-7 times a day
Once in a night
More or less than this?
- C. Check the flow of urine / see for any dribbling sign
- D. Painful micturition
- E. Colour - White / Yellow / Yellowish red / Red / Yellowish green
- F. Odour - Samanya Mootragandha – normal urine odour
Narsaaravat Gandha -
Phalavatgandha (fruity smell) – Madhumeha
Like decayed fruits – Complications of Madhumeha – when acetone is present
Malayukta Gandha
- G. Reaction - Amleeya (Acidic) - Prakrutavastha
Kshareeya (Alkaline) - Vikrutavastha

Mootrasangraha & Pareeksha Vidhi - Collection of urine

Mootrasangraha or collection should be done in the last phase of night. Midstream urine sample should be collected in clean glass vessel. This urine should be used for examination in the morning after sunrise.

Effect of Dosha Dushti on urine

वाते च पाण्डुरं मूत्रं सफेनं कफरोगिणः ।
रक्तवर्णं भवेत्पित्ते द्वंद्वजे मिश्रितं भवेत् ।
सन्निपाते च कृष्णं स्याद् एतत् मूत्रस्य लक्षणम् । यो.र.पू. मूत्रपरीक्षा

- Vata Prakop - Pandur Varna (Pale white)
Kapha Prakop - Phenayukta (Frothy)
Pitta Prakop - Rakta Varna (Reddish)
Dvandhaja - Two colours present
Sannipat - Krushna Varna (Blackish)

Mootra Lakshan in specific Vyadhi

- Ajeerna - Tandul Jalavat (like rice water)
Navjwara - Dhoomavarna (Grayish)
Jeernajwara - Reddish, Yellow
Ashmari - Bastagandha (Ajagandhi- smell like goats)
Jalodar - Similar to Ghruta in appearance
Kamala - Yellow like Sarshapa taila
Manjishtha Meha - Like colour of Manjishtha

Tailabindu Pareekshan

तूणेन दापयेत्तैलं बिन्दुं तत्रातिलाघवात् ।
विकासितं तैलमथाऽथु मूत्रे साध्यः स रोगी न विकासितं चेत् ।
स्यात्कष्टसाध्यस्तलगे त्वसाध्यो नागार्जुननैव कृता परीक्षा । यो.र.

Tailabindu Pareeksha for Mootra Pareekshan is specifically mentioned in Ayurved. For this test a drop of Taila / oil is placed over the surface of Mootra with the help of Truna / grass. The final results of this examination are determined from the Taila bindu's Disha, Gati, Aakar and Antim Parinaam on the bindu.

If Taila Bindu on Mootra;

Spreads immediately	- Sadhya
Does not spread	- Kashtasadhya
Sinks below	- Asadhya
Moves towards East	- Immediate recovery (Arogyaprapti)
Moves towards South	- Jwara Roga & other Roga will be cured one after the other
Moves towards North	- Definite Arogyaprapti (Recovery)
Moves towards West	- Sukha and Arogya
Moves towards North East	- Death within one month
Moves and spreads towards South-east or South-west and if the Taila Bindu breaks up –	Definite death
Moves and spreads towards North-west and if the Taila Bindu breaks up –	Definite death
If the Taila bindu appears like Hala (plough), Kurma (tortoise),	

Bhaisa (Buffalo), Honey bee's hive, Human without head, Like a body part, like Shastra, Khadaga, Musal, Pattish, Bana (Arrow), Danda (Stick), Tiraha, Chouraha then such a patient should not be considered for Chikitsa.

If the Taila bindu appears like Hansa (Swan), Karandapakshee, Talab (Lake), Kamal (Lotus), Hasti (elephant), Chavar, Chaata (umbrella), Toran festoons and Attalika (tower) etc. then such a patient is definitely going to recover that means he should be considered for Chikitsa.

If holes like sieve appear in Mootra – Kuladosha or Pretadosha peedita Manushyakar or two headed – Bhootadosha Sarpakar – Vatadosha Chhatrakar – Pittadosha Muktavat – Kaphadosha

In modern science both physical and chemical examination of the urine is done.

In this urine is tested for the presence of Protein, Sharkara (Sugar), Bile, Acetone, Blood, Pus etc. Alongwith this it is tested for Cast, Kosha (cells), Sphatika (crystals) and Bacteria.



Mootrakrucchra

मूत्रस्य कृच्छ्रेण महता दुःखेन प्रवृत्तिः ।
मूत्रकृच्छ्रे कृच्छ्रत्वम् अतिशयितम् ईषद्विबन्धः । मा.नि. ३१/ मूत्राघात

Mootrakrucchra means Sakashta Mootrapravrutti or painful micturition. In this, due to obstruction in passage of urine. Alpa Vibandha is seen and the urine flow is drop by drop.

Any kind of obstruction / Avarodha or Vikruti / deformity

Sheetaprabha

- An effective medicine for Mootravaha srotas vikar
- Specially useful in Mootrashmari bhedan and patan
- Useful in Burning micturition- by reducing acidic nature of urine
- Mootrashmari - Sheetaprabha + Chandraprabha + Punarnavasava
- Mootrakrucchra- Sheetaprabha + Gokshuradi Guggul +



Chandraprabha (with Loha - Shilajatu)

- Useful in all Mootravaha srotas vikar as an excellent Rasayan Yoga
- Mootraghata - Chandraprabha + Gokshuradi Guggul + Punarnavasava
- Mootrakrucchra - Chandraprabha + Sheetaprabha + Usheerasava
- Mootradaha - Chandraprabha + Praval Pishti + Sheetasudha



observed in urinary tract results in (Sakashtata) painful, obstructed and frequent but in small quantity of urination. It is a gambheer and Chirakari vyadhi.

Symptoms -

- Vata, Mootra, Purisha Avarodha
- Pain in Basti, Kukshi, Udar, Parshva, Hrudaya etc.
- Adhman, Hrullas, Avipaka
- Mootrakrucchra

Obstruction in Mootrashaya, Mootrapranali or any other reason develops Mootrakrucchra

Mootrashayagata Hetus –

Mootrashmari (urinary calculi), Arbuda (tumor), Teevra or Jeerna Mootrashayakala Shotha (acute & chronic pyelonephritis), Yoshapasmar, Increase in Amlata of the urine (acidic nature), due to Mootra Krumi (bacterial infection)

Mootrapranaligata Hetus –

Shishnakala Shotha (Urethritis), Aupasargik Meha (Gonorrhoea), Shishnagata Upasankocha (Urethral stricture) Others - Enlarged prostate (Paurusha Granthi Vruddhi), Arsha (Piles)

Chikitsa -

Vatanuloman, Sheetaveerya, Mootral Aushadhi Avagaha Sweda / Taapa Sweda

Vyadhipratyanik Dravya – Hajaral Yahood (Badarashma) Bhasma, Punarnava, Gokshur, Pashanbheda, Varun Twak

Chandanasava

- Useful in burning micturition, conditions where pus and blood are present in the urine
- Beneficial in Raktapradar, Raktapitta due to Pitta prakop
- Useful in Sarvangadaha



Types of Mootrakrucchra & Treatment

	Vataja	Pittaja	Kaphaja	Sannipataja
Lakshan	Severe pain in Vankshan, Basti & Mootrendriya Frequent urination in small Quantity	Daha in Scrotum, Mootrendriya, Basti Frequent urination Yellow or red coloured	Heaviness in Basti, scrotum, Mootrendriya, Shotha Picchila, Snigdha & Sheeta Mootra	Painful urination Kashtasadhya
Chikitsa	Abhyanga Mahanarayan Taila Anuvasan Basti Shwetaparpati Punarnavasava Gokshuradi Kwath	Sheeta Avagaha Sheetal Basti Shwetaparpati Chandrakala Rasa Sheetasudha Pravala Bhasma	Kshar, Ushna, Teekshna Aushadhi & Annapana Swedan Vaman Niruha Basti	Vatapradhan - Basti Pittapradhan - Virechan Kaphapradhan - Vaman Gokshuradi Guggul Chandanasava Usheerasava
	Abhigataja	Shakrutvighataja	Ashmarija	Shukraja
Lakshan	Internal foreign body or external trauma leading to Kshata Resulting in Mootrakrucchra Severe pain during Urination, Haematuria, Heaviness in Basti	Udar Adhman, Shoola, Mootravardha	Vedana as per Gati of Ashmari Hrudshoola, Hastapada Kampa, Pain in lower abdomen and groin Region, severe Mootrakrucchra	Pain in pelvic region, bladder & penis Spermaturia with painful urination
Chikitsa	Chikitsa according to Sadyovrana Shilajit	Abhyanga Swedan - Upanaha Virechan - Phalavarti Eranda Taila	Gokshuradi Guggul Sheetaprabha	Chandraprabha Shilaprabang (MY) Dashamoolarishta



Pravala Pishti Vati

- Contains Pravala which is sheeta, pittashamak dravya and useful in Daha and Raktapravrutti



Chandrakala Rasa

- Excellent Pittashamak and Raktaprasadak Yoga
- Useful in Mootramarga Daha and Sarakta Mootrapravrutti
- Useful in Burning micturition due to vitiation of pitta



Sheetasudha

- Prepared exclusively of Khus having Cooling and Mootral (Diuretic) properties
- Useful in burning micturition, increased thirst, water imbalance and muscular cramps
- Can be used as anupan with Chandraprabha, Chandrakala Rasa, Sheetaprabha and other medicines



Usheerasava

- An asava mainly containing Usheera which is Pitta and Daha shamak
- Useful in Sadaha and Sarakta Mootrapravrutti
- Sarakta Mootrapravrutti – Usheerasava+ Pravala Pishti Vati + Chandrakala Rasa
- Sadaha Mootrapravrutti - Usheerasava+ Sheetaprabha + Chandraprabha

Mootrashmari

Ashmari - अश्मानं राति इति अश्मरी ।

One that is present in the form of a stone is known as Ashmari. Ayurvedic text have described Ashmari as "Yama". It is a very painful and difficult to treat disease.

Mootrashmari resembles small stones in appearance, they are formed in the Mootramarga (bladder, kidney, ureter). It causes obstruction of urine which further leads to burning and pain during micturition.



Nature of Ashmari

Ashmari resembles like Kadamba Flower, rough or smooth surface, like a stone and triangular in shape




Common Symptoms

- Bastishoola
- Alpa-mootrapraurutti (oliguria)
- Mootravarodha (Obstruction of urine)
- Low urine output
- Pain at Nabhi, Sevani, Vrushan, Guda Madhyabhaga & Bastishira
- Disturbance in the free flow of the urine due to obstruction in the urinary tract
- Reddish or blood tinge in the urine
- Sever pain cause due to straining during micturition

Specific Symptoms

Characteristics of Ashmari according to its different types are as follows;

Specific Symptoms as per Dosha

	Vataja	Pittaja	Kaphaja	Shukraja
Ashmarigata Lakshan	<ul style="list-style-type: none"> • Raktabha, Shyama Varna • Uneven surface 	<ul style="list-style-type: none"> • Peetabha or Raktabha • Like Bhallataka 	<ul style="list-style-type: none"> • White or gray • Big & smooth 	<ul style="list-style-type: none"> • Shweta / Mrudu
Sthanik Lakshan	<ul style="list-style-type: none"> • Severe pain • Repeated urge of urination • Alongwith passage of stools • In Children 	<ul style="list-style-type: none"> • Daha & Shotha in Bastipradesh 	<ul style="list-style-type: none"> • Pricking pain in Basti • Cold & Heaviness 	<ul style="list-style-type: none"> • Pain in Bastipradesh • Mootrakruccha • Andashaya shotha • Mootravarodha • In adults
				

Sadhyasadyata

Doshaja ashmari are mainly seen in children. These can be easily treated and removed by surgery. Ashmari are converted into Sharkara as the time goes by.

‘अश्मर्येन च शर्करा’ (अ. ह. नि. - ९/१८)

The particles of Ashmari get disintegrated into Shakara due to shushkata of Vata Dosha. Further this Sharkara is segregated into finer particles called Sikata.

When Sikata and Sharkara are both present with Ashmari it is considered as Asadhya (Incurable). When patient with Ashmari suffers from nabhi and vrushan shotha, obstructed flow of urine, it causes severe pain. Such a rugna is considered Asadhya.

Chikitsa

- Tridoshashamak Shodhan Chikitsa
- Ashmari bhedan, patan
- Snehan, Swedan, Vaman, Virechan, Basti, as per requirement Uttarbasti
- Langhan, Avagahan, Pralep or Jaladhara sinchan on Basti

If all these measures doesn't prove to be fruitful, as ashmari bhedan doesn't take place, ashmari doesn't come out and if

Vataja	Pittaja	Kaphaja	Shukrashmari
Basti Ghrutapan	Virechan	Vaman	
Gokshuradi Guggul Chandanasaava	Pashanbhedadi Gana Sheetaprabha Sheetasudha Usheerasava Chandrakala Rasa	Kshar Shwetaparpati Chandraprabha	Chandraprabha Dashamoolarishta

its size starts increasing then it should be removed by Shastrakarma.

Pathyapathya Pathya -

Horse gram (Kulthi), Green gram (Mudga), Wheat, Old Rice, Barley (Jau), Jangal meat, Kushmand Swaras, Ginger (Ardrak), Amaranth (Choulai), Yavkshar, Varun Patrashak, Pashanbheda, Gokshur, Shaliparni

Apathya -

Suppression of Mootra or Shukra Vega,
Intake of sour, heavy to digest, dry, constipating food,
Viruddhahar.

Mootraghata

Mootra avarodha (or obstruction) and hampered formation of urine is known as Mootraghata

मूत्राघातो मूत्रावरोधः । डल्हण

Mootravibandha or obstruction in urine flow. The difference between Mootrakrucchra and Mootraghata is that in Mootrakrucchra there is painful micturition, Alpa vibandha and urination takes place drop by drop, whereas in Mootraghata there is Mootravibandha and Alpakashtata (formation is hampered) & less pain

Due to suppression of natural urges like Mala, Mootra, Apana Vayu, Shukra Vega, intake of extremely dry foods and strong medicines, Vata gets vitiated. These causes thirteen types of Mootraghat.

Types of Mootraghata-

Vatakundalika, Astheela, Vatabasti, Mootrateet, Mootrajathar, Mootrotsanga, Mootrakshaya, Mootragranthi Mootrashukra, Ushnavata, Vidavighat, Mootrasada, Bastikundal

There are two conditions in Mootraghata

- No Mootra nirmiti / No formation of urine
- No Mootra pravrutti / No urination

Three main reasons behind it-

- Due to Vrukka vikruti/Disorders of kidney urine formation is hampered. Oedema on face and feet
- Due to the lack of muscular contraction of bladder, there is reduction in flow of urine - pain in lower back & bladder
- Obstruction of any part in Gavinee(Ureter) or Mootramarga like - Urethritis, Urinary Calculi, Enlarged prostate

Mootraghata

Mootravarodha	Mootrasada
Retention of urine	Suppression of urine
Vatakundalika	Mootrasaad – Oligouria
Vatabasti	Mootrakshaya- Anuria
Mootrotsanga	
Mootrajathar	
Mootrateet	
Bastikundal	
Astheela	
Mootragranthi	
Ushnavata	
Mootrashukra	
Vidvighat	
	Mechanical urinary obstruction - Distended Bladder
	Incontinence of urine
	- Enlarged prostate
	- Stone obstructing the bladder neck
	- Urinary infection (Pyogenic)
	- Stagnation of semen
	- Retention of urine due to severe constipation and /or rectovesical fistula.

Gokshuradi Guggul

- Guggulkalpa containing Gokshur which is excellent Mootral and Rasayan dravya
- Helpful in Mootranirmiti i.e. formation of urine
- Useful in Mootraghata, Mootrashmari, Mootrasharkara and Pramehajanya Mootravikar



Amongst the types of Mootraghats mentioned here, we will be discussing the ones that are commonly seen in the practice like Ashtheela.

Ashtheela (Enlarged Prostate)

आध्मापयन्बस्तिगुदं रूद्ध्वा वायुश्चलोच्चताम् ।

कुर्यातीव्रात्तिमष्ठीलां मूत्रविष्मार्गरोधिनीम् ।। मा.नि. मूत्राघात ४

Vitiated Vayu in Bastipradesh obstructs urine and stools, thus causing retention of urine in bladder and constipation. It forms movable, elevated painful gland, Ashtheela, which obstructs Mala and Mootra.

Some scholars called it Paurusha granthi vrudhi or Enlargement of Prostate gland.

Bhavprakash has described Vatastheela and Pratyastheela as Vatavikar which are actually one and the same. When there is pain in Vatastheela it is known as Prathyastheela.

Symptoms

- Severe Pain
- Aggravation of Vata
- Obsruction of Urine
- Less Urination or incomplete urination

Chikitsa

- Abhyanga, Avagaha sweda, Niruha, Anuvasan basti, Vatanuloman
- Aushadhi Dravya – Shilajatu, Trivanga, Gokshur, Roupya, Bhallatak Kalpa – Chandraprabha, Gokshuradi Guggul, Vasant Kusumakar Rasa

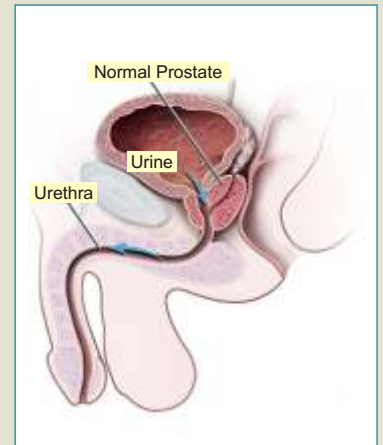
Treatment of all types of Mootraghata

- Nidan parivarjan
- Snehan, Swedan, Snigdha Virechan (like Eranda Taila)
- Asthanan, Anuvasan Basti and Uttarbasti as per requirement
- Mootral Kashaya- Kalka, Ghruta, Dugdha, Avaleha
- Vatanuloman, Udavartahar Aushadhi
- Sthanik Lepa on Mootrashaya, Pedu
- Jaladhara -Hot water fomentation

In all types of Mootraghat use Mootravirechaneeya, Mootravirajaneeya and Mootrashodhaneeya Dravya in form of Choorna or Kwath.

Kalpa –

- Gokshuradi Guggul, Chandraprabha, Chandrakala Rasa, Suvarnaraj Vangeshwar, Usheerasava, Chandanasava, Sheetaprabha, Sheetasudha



Aushadhi Gana

Kidney is the vital organ which plays an important role in maintaining equilibrium of Dosha, Dhātu and Mala in the body. While discussing the function i.e. Karma of Mootravaha Sansthan, according to Ayurved, it is necessary to know the Dravya which performs these functions.

1) Mootravirechaneeya

The Dravya which increases the quantity of urine or urination are called as Mootravirechaneeya or Mootral.

Mootra being Jaleeya + Agneya, the Dravya which acts as Mootral should also be Jaleeya (Sheeta Veerya) & Agneya (Ushna Veerya)

Sheeta Veerya Dravya - Truna Panchamoola

Ushna Veerya Dravya - Maricha, Punarnava

Mootravirechaneeya Dravyas are used to remove excessive water contents from the body.

Uses -

1. Oliguria due to disorders of Hrudaya (heart) and Phupphusa (lungs)
2. Disorders of urinary system such as kidney, urethra & urinary calculus
3. In Jalodara (Ascitis) where accumulation of fluid is present
4. In Mootrakshaya (Anuria) to remove or excrete the toxic & waste products out of the body

2) Mootravirajaneeya

The Dravya which normalises the colour of urine are called as Mootravirajaneeya.

e.g. Kamal Pushpa, Yashtimadhu

These Sheetaveerya Dravyas also acts as Pittashamak Dravya.

e.g. In Manjishthameha & Haridrameha

3) Mootrasangraheeya

The Dravya which reduces quantity of urine or urination is called as Mootrasangraheeya Dravya.

e.g. Jamun, Mango etc.

In these certain Dravyas are Agneya or some are Vayaveeya.

e.g. Bhallatak, Jamun, Mango

4) Mootravishodhaneeya

The Dravya which destroys pus and bacterias and detoxify urine are called as Mootravishodhaneeya Dravya.

e.g. Chandan, Kankola, Tankan

5) Ashmaribhedan -

The Dravya which breaks or dissolve the Ashmari in Mootravahasansthan i.e. calculus are called as Ashmaribhedan.



Shilapravang (with Mouktik)

- Excellent Dahashamak, Vedanasthapak & Stambhak action in Mootradaha, Mootrakrucchra & Mootra-shukra due to ingredients like Shilajit, Praval Pishti, Mouktik Pishti, Gokshur
- Balya, Dhatuposhak, Rasayan, Vajikar Kalpa
- Most effective in Ashthila Vruidhi (Prostate enlargement) & Madhumeha

Some Dravyas are Teekshna in nature e.g. Kulthi, Pashanbheda, Kshara

Some Dravya being Mootravirechaneeya, helps in non-production of Ashmari they are known as Ashmari Pratishedha (antilithics).

e.g. Doorva, Kasha, Gokshura

In Mootravikar specially is Ashmari Roga i.e. urinary calculus, the food items containing seeds are not to be used. e.g. Guava, Tomato, Masoor, Masoor Dal

- Do not eat internal rough surface of Custard apple
- Papaya root Kwath or Moola Kshara is effective in Ashmari
- Water from the trunk of banana plant is useful for urinary disorders
- Draksha Patra Swarasa and Gajara Rasa (carrot juice) prevent formation of Ashmari when consumed on empty stomach
- Tender coconut water is useful in Mootradaha (burning micturition) & Mootralpata (Oliguria)

Is it not essential to think of this ?

It has been observed that in today's modern times with today's lifestyle, the number of people suffering of problems related to urinary tract are increasing. There can be various reasons for this. If we take into consideration the global scenario, we find that the number of people suffering from Kidney and related problems are increasing rapidly in developed countries and regions like Europe and America.

While discussing about the problems of kidneys, the modern science raises alarm at the use of Bhasmas. But if one rationally looks at the entire situation, one finds that the number of the patients with these problems are higher and are increasing faster in countries where for last many generations, Bhasmas have never been consumed.

Then is it right in such a situation, to object to the use of Bhasmas?

Is it not essential for us, the Ayurvedic fraternity, to understand our Science better and deal with the objection in an appropriate manner?



Punarnavasava

- An effective Asava in Mootraghata and Mootrakrucchra
- Acts on Vrukka with the chief ingredients like Punarnava
- Vrukkajanya Shotha - Punarnavasava+ Gokshuradi Guggul + Punarnava Mandooora
- Mootraghata - Punarnavasava + Sheetasudha + Chandraprabha



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