Study of systemic diseases presenting urinary symptoms in Ayurveda

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ABSTRACT: From the study of ancient surgical text Sushruta samhita, it becomes evident that the urological problems form an important part of medical sciences. This article reviews the various concept of Diseases Presenting Urinary Symptoms in Ayurveda. It is an attempt to made a sincere effort to acquaint the reader with the wealth of knowledge available in Ayurvedic literature on the important subject of Diseases Presenting Urinary Symptoms.

KEY WORDS: Charak, sushruta, Astanga Hridaya, Astanga sanghara, commentators

I. INTRODUCTION
This part briefly introduces the topic regarding the Diseases Presenting Urinary Symptoms. Basti is one of the three vital organs in the body. It is the most important organ maintaining the homoeostatis by regulating the excretion of the metabolites and waste products, i.e. Dosha, Dhatu and Mala. Vegavarodha, i.e. suppression of natural urges is an important cause of various diseases. Ayurveda states that suppression of micturition is one of the most important causes of the disease of urinary tract. With progressive urbanization and inadequate toilet facilities, this cause has assumed greater importance. In present and attempt to made a sincere effort to acquaint the reader with the wealth of knowledge available in Ayurvedic literature on the important subject of Diseases Presenting Urinary Symptoms. The literal meaning of the texts has been adhered to as far as possible and the basic concepts are presented in the original form. The functions of Mutravahasrotas (urinary system) is regulated by Apanavayu one among the five types of Vayu. Obviously any derangement of Apana Vayu leads to the pathology of the urinary system. So, the treatment principle is to correct the vitiated Apana Vayu, thereby attaining the normal physiology of the urinary system. This controls the symptoms of the Mutravaha Shrotas (urinary system). Basti therapy is one of modality of Pancharma which is specially used for pacification of Vayu. Still the time these no work is done to compile Diseases Presenting Urinary Symptoms, so its need to compile them to remain update. By considering and analysis above discussion the study is an attempt to compile the scattered Diseases Presenting Urinary Symptoms in Brihattrayee i.e. Charakas Samhita, Sushruta Samhita, Astanghiridaya, Astangsamgraha and correlate them with modern urinary disorders.

II. AIM AND OBJECTIVES
1. To provide details about the Diseases Presenting Urinary Symptoms.
2. To explain the Ayurvedic approach in Diseases Which Presents Urinary Symptoms.
3. To correlate and discuss ALL the Diseases Presenting Urinary Symptoms.

III. MATERIALS AND METHODS
1. References of Diseases Presenting Urinary Symptoms have been collected from the classical books of Ayurveda.
2. All the data is compiled, analyzed and discussed through and in depth understanding about Diseases Presenting Urinary Symptoms from books and other authentic sources.
3. Ayurvedic and modern approach in Diseases Presenting Urinary Symptoms have also been compiled in this review.

IV. LITERATURE SURVEY
General Symptomatology of Prameha Urine Characteristics:
• Prabhuta Mutrata: This is the main cardinal sign described by all Acharyas. Gayadasa on (Su. Ni. 6/6) comments that this excess urine quantity is because of liquefaction of the Dushyas and their amalgamation. Vagbhata mentioned Prameha as the disease of Mutraatipravrti. Patient Voids urine in excess quantity.
• **Avilamutrata:** Patient excretes urine having hazy or turbid consistency. Gayadasa and Dalhana both opined that, this characteristic feature of urine is because of the nexus between Mutra, Dushya and Dosha. Vagbhata also emphasized that this turbidity of the urine is because of its annexation with the Dhatus (As. Ni. 10/6).

• **Picchila Mutrata:** Charaka has mentioned this character of urine especially at the time of diagnosis of the Prameha.

**CLASSIFICATION OF PRAMEHA**: Three important Ayurvedic ancient treatises elaborately classified the disease prameha on the basis of Dosha dominance.

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**KAPHAJA PRAMEHAS [2]**

- **Udakameha.** Excretes urine as transparent, abundant, white, cold, odourless and water-like.
- **Iksuvalikarasmeha.** Excretes urine as excessively sweet, cold, slightly slimy, turbid and like the juice of iksuvalika.
- **Sandrameha.** Urine when kept for the night precipitates in the pot.
- **Sandraprasadmeha.** Urine partly precipitates and is partly clear
- **Suklameha.** Excretes urine frequently as white and flour-like
- **Sukrameha.** Passes urine frequently like semen or mixed with semen.
- **Sitameha.** Passes urine frequently as excessively sweet and cold.
- **Siktameha.** Passes small particles situated morbidly in urine.
Sanairmeha. Passes with difficulty and slowly without any urge.
Alalameha. Excretes urine as bound with threads, saliva-like and slimy.
Lavanameha. Urine is non-slimy and salt-like;
Pistameha. Excretes, with horripilation, urine like water mixed with flour.
Phenameha. Excretes frothy and clear urine in small quantity frequently.

PITTAJA PRAMEHAS [2]
Ksarameha. Due to vitiation of pitta passes urine like alkali in respect of smell, colour, taste and touch.
Kalameha. Passes constantly urine as hot and of black colour
Nilameha. Passes urine as sour and having colour like that of the feather of the case (bird).
Raktameha. Urine as having fleshy smell, saline, hot and red.
Manjisthamaha. Excretes urine frequently like the decoction of manjistha (a red herb root) and having fleshy smell.
Haridramaha. Passes urine like decoction of haridra (yellow) and as pungent.
Ksaudrameha. Urine is like decanted alkali.

VATIKA PRAMEHA [2]
Vasamaha. Urine frequently mixed with vasa (muscle fat) or similar to vasa.
Majjameha. Passes majja along with urine frequently.
Hastimeha. Passes urine excessively and constantly like an elephant.
Madhumeha. Madhumeha passes urine as astringent sweet, pale and rough.
Sarpirmeha. Excretes urine like ghee
Ksaudrameha (madhumeha). Urine has taste and colour of honey

General Symptomatology of Madhumeha

Urine characteristics . Madhumeha patient excretes urine having Kashaya and Madhura taste, Pandu in colour and Ruksha quality. Chakrapani opines (Ch. Ni. 4/37) that Vayu because of its Prabhava converts Madhura Oja into Kashaya Rasa. As per Gangadhara natural “Madhura Rasa” of Oja is replaced by “Kashaya Rasa” in Basti. The loss of Ojas creates substantial number of symptoms viz. loss of mental and physical strength, weakness, disorders of senses, emaciation in Madhumeha. The polyuria and turbidity are seen due to the excessive use of heavy, sweet and cold food which aggravates more Kapha in the body. More fluids are required to remove the unwanted Ojas present in Basti through urine leading to Polydipsia. Sushruta has mentioned the similarity of urine with honey. Similar description is asserted in Ashtanga Sangraha, Ashtanga Hridaya and Madhava Nidana. (A. S. Ni. 10/9) (A. H. Ni. 10/18) (M. N. 33/16)

Pandu
Pandu means pallor. In this disease, there is pallor on the skin, due to deficiency of blood tissue either in the form of haemoglobin or red blood cells, hence it is called anemia.

Symptoms of Vataja Pandu [3]: Skin, faeces, urine, nails & face become black in colour.
Symptoms of Pittika Pandu [4]: Urine & stool become yellow in colour.
Symptoms of Kaphaja Pandu [4]: Whitishness of urine, eyes & faces.

Kamala : The word kamala means it is disorder of liver in which all likes & dislikes disappear. Jaundice is the clinical manifestation of hyperbilirubinemia, arising from the over-production of bilirubin or impaired biliary excretion. When serum bilirubin exceeds 2 to 4 mg. Per 100 ml. Yellowish pigmentation of skin & mucous membranes appear.

Kumbhakamala [4]. Stool & urine become black, yellow & mixed with blood.
Sakhasrita Kamala [4]. Eyes, urine & skin become yellow in colour.
Ama jwara [5]. Excessive urination.

Sannipatik jwara [5]. Blood in stool & urine when Pitta is excess & Vata & Kapha are mild. Yellow urine & eyes when Pitta is excess Kapha is moderate & Vata is mild. When all doshas are in excess then sweat, urine & stool will appear very late & they will be in small quantity.

TUNI-BASTISHULA (RENAL COLIC) : The term Shula indicates severe piercing or colicky pain. Pain is a manifestation of increase vata in the nervous system. Abnormality of the vata is the main causative factor in all varieties of intense pain. Depending on the dominant dosha, shula is classified as vataja pittaja, kaphaja and sannipatika. In addition shula of gastrointestinal origin includes amaja, parinama and annadravakhya shulas.
Renal Colic – In renal colic the pain starts in the renal angle and then radiates along the ureters to the tip of penis. It is described in ayurvedic texts as:[6]
1. Vataja mutrakrichchhra
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2. Mutrashula
3. Bastishula
4. Tuni

Definition [7]. Because the pain is extremely severe as if (the abdomen of) the patient is being pierced by a nail (sula) making him appear listless due to the colic, therefore the condition is called as the (sula or) abdominal colic.

Tuni. The pain starts in the region of kidneys and radiates down towards penis or starts in the region of colon and radiates towards anus.

Pratituni. The pain starts in lower down and radiates in reverse direction from below upward, i.e. from anus to colon or from penis to kidney.

MUTRA SHULA [6]. When there is retention of urine with gripping pain in the umbilical region, groin, flanks, pelvis, penis, and the intestines, the condition is called mutra sula; it is due to vata.

VATAJA MUTRAKRICHCHRA
- Pain in scrotum, penis & supra pubic region
- Dysuria
- All type of Vata Vedena

BASTI SHULA [6]. Vata on suppression (of the natural urges) gets vitiated and enveloping the area around the urinary bladder of the patient produces colicky pain in the vesical, inguinal and the umbilical regions. This vesical colic, which is due to vata, produces (reflex) retention of stool, urine and flatus.

Udavarta caused by the suppression of the urge to pass urine [8]
By suppression of the urge for urination, the symptoms caused are pain in urinary bladder and passage, dysuria, headache, bending, stiffness in groins. In case of obstructed urine, formation, tub bath, massage, dropping of ghee should be prescribed and also the three types of basti (enema) and catheterisation. Vataprapoka is the root cause of all types of colicky pain described under vataja mutrakrichchhra, tuni, pratituni, mutra shula and bastishula.

Etiological and precipitating factors of vatajashula:
(a) Suppression of natural urges of micturition, defaecation, passage of gas and ejaculation.
(b) Exertion : exercise, travelling, sexual intercourse in excess and keeping awake at night.
(c) Diet : drinking cold water in excess, eating in excess mung, vatana and other dry items, sprouted pulses, foodstuffs with astringent and bitter taste and fasting.
(d) Psychological factors: depression and sarrow.

V. DISCUSSION
Indian literature provides us with considerable layered evidence related to the development of science. The chronological time frame for this history is provided by the archaeological record which has been traced in an unbroken tradition to about 7000 BC. In modern medical science dealing of Urological disorder is under the heading of urology. In Ayurveda many Urological disorder are mentioned but it is in almost scattered pattern. Charaka Samhita contains several sections on urologic ailments. The entire fourth chapter of Charaka Nidan Sthan is devoted to urinalysis and clinical interpretations based upon the color, consistency, turbidity, stickiness, presence of blood, semen, pus and fat in urine. Charaka analysed the urinary findings with the symptoms of frequently, dysuria, polyuria, intermittency, fever, malaise, nausea etc to arrive at an osteopathological explanation of the individual ailments. Later in the same Sthan he discussed urinary retention precipitated by dietary and alcoholic indiscretions. In Charak Sutra Sthan chapter 7, Charak mentioned the symptoms due to suppression of urge of micturition and ejaculation. Charak has described 13 types disorders of urinary retention and difficulty in micturition in Siddhi Sthan chapter 9. In Charak Chikitsa Sthan, chapter 26, Charaka mention urinary symptoms like frequency, strangury, hematuria and occasional urinary obstruction from vesical calculus. Sushruta discussed various urological ailments with conjectures about their pathogenesis followed by detailed management. Several chapters deal with urinary tract infection in both genders. From the study of ancient surgical text Sushruta samhita, it becomes evident that the urological problems form an important part of medical sciences. It may be the reason that a clear and striking picture regarding their classification, symptomatology, complications and management are available in all the texts. Among all the urinary problems described in Ayurvedic texts, there is one variety
where both the medicinal and the surgical treatments are advised and agreed upon by all the Acharyas and this entity is the Mutrashmari.

VI. CONCLUSION

- This is just a preliminary attempt to interpret the hidden meanings in our texts. It is just an effort to re-organize the scattered references in proper order with logical reasoning for better understanding of the subject to aid in the planning of management of disease.
- Urology in modern India has made emphatic strides and has established itself as a significant tour be force in the global urology arena. In that monumental progress we need to humbly remember the legacy of our illustrious pioneers in urology in our motherland whose ancient urology practice and teaching of unparalleled ingenuity still remain valid in principle in the contemporary context. Still the time these no work is done to compile all these urinary disorders, so its need to compile them to remain update.
- By considering and analysis above discussion the study is an attempt to compile the scattered urological disorders presenting urinary system in ayurveda.

REFERENCES