CONCEPTUAL STUDY OF MUTRASHMARI ACCORDING TO TRISUTRA OF AYURVEDA.

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ABSTRACT
Ayurveda is the science of life and based and worked on the principal of Trisutra i.e. Hetu, Linga, Aushadh. These are the three modules of the ayurveda. It also termed as Triskandh. Aims of Ayurveda are Swasth rakshan in swasth and viakar prashamn in atur. And Trisutra is explained for the swastha as well as for atur. Purusharth chatushtya i.e. Dharma, Arth, kama, and moksha can be achieved only if person is swasth. In order to understand the health as well as illness or disease we have to understand the concept of Trisutra. All the matter of ayurveda or chikitsa is ultimately involved in this Trisutra as find out the cause of the disease, do the diagnosis, and treat the disease. Today everyone wants to save the energy and time, so today’s life is fast life. And due to changed standard of living and heavy pollution diseases like Mutrashmari are increasing in present era. Mutrashmari is one of the prime diseases involving basti marma. Bad dietary habits dietary habits and wrong lifestyle contribute in formation of Mutrashmari. The age between 20-40 is more prone to it. Description of Mutrashmari is available in almost all Samhitas, it is considered one among the Ashtmahagada. According to modern science it is compared with Urolithiasis. Most kidney stones (75% to 80%) are calcium stones, made of calcium oxalate and/or calcium phosphate. After surgery recurrence is very common and the treatment is also very costly. But Ayurveda has its solution in the form of concept of Trisutra. This article is mainly focused on the literature review of Mutrashmari according to Trisutra of ayurveda and to collect and compile the applied aspect of Trisutra in Mutrashmari.

Keywords: Mutrashmari, Urolithiasis, Trisutra, Ashtmahagada.

1. INTRODUCTION
As per Sushruta an equilibrium status of Dosha, Agni, & Dhatu results in Prasanna Atma Indriya Mana, & thus a person is said to be ‘Swastha’. Purusharth chatushtya can be achieved only if person is swasth. Aim of Ayurveda are Swasth rakshan and viakar prashamn and for fulfillment of this aim concept of Trisutra has been explained i.e. Hetu(cause of disease), Linga (symptoms and signs of disease), Aushadh(treatment and management of disease). So, it has its importance in healthy (swasth) as well as diseased person (atur).

Mutrashmari is one of the commonest diseases of mutravaha strotas. Incidence of Mutrashmari is increasing at present era due to changed standard of living. Acharya Sushruta has mentioned Mutrashmari as one of theAsh tamahagada, mahagada means which is dreadful, and having a potential to disturb the anatomy and physiology of urinary system, and it has a tendency of recurrence, therefore it is not easy
to cure, and need to pay more attention to its cure. Ashamari means stone or calculi and mu-
tra denotes Mutravaha strotas. Acharya Sushruta has explained the formation of ash-
mary in detail including Nidana, Samprapati, Purvarupa, Rupa, Bheda, Updrava, Asadhya
lakshana, and chikitsa in a most scientific manner. Sushruta has compared Mutrashmari with
Yama, and called it as Darun vyadhi. Charak has explained the samprapti of Mutrashmari in
Trimarmiyadhyaya of chikitsa sthan. Along with kapha dosha in mutravaha strotas vitiated
vata dosha lead to ashamari formation. There is reduction in volume of urine due to satu-
ration of kapha dosha thus causing formation of Ashamari. Due to nidan sevan, doshas gets
aggravated along with dushya they cause stroto dushti and then disease manifest. It is tridoshaj
vyadhi with predominance of kapha dosha, predominant kapha gets hard and then develops in
Ashamari, the process is very gradual, vitiated shleshma enters mutravahastrotas along with
urine and Mutrashmari is formed. Mutrashmari can be correlated with Urolithiasis in modern
medicine. This study is done to high-
light the detail of Mutrashmari, and applied
aspect of Trisutra on it, so that concept of Tri-
sutra can be well understood and implementa-
tion of it can be done on disease like Mutrash-
mari.

Need for the Study

Aims of Ayurveda are Swasth rakshan in swasth and viakar prashamn in atur. So, to achieve these two aims of ayur-
veda we have to understand the concept of Tri-
sutra. Today everyone wants to save the energy and time, so today’s life is fast life. And due to
changed standard of living and heavy pollution diseases like Mutrashmari are increasing in
present era. And now Mutrashmari is one of the commonest diseases, incidence of Mutrash-
mari is increasing in present era. So, it is neces-
sary to find out the preventive method as well as the treatment of it. And ayurveda has its so-
lution in the form of Trisutra as find out the
cause of the disease (Hetu), do the diagnosis
(Linga), and treat the disease (Aushadhi).

2. MATERIALS AND METHODS

2.1. Aims and Objectives

❖ To study about the Mutrashmari and its pre-
vention and remedies according to Trisutra
of ayurveda. To collect, compile, and study
the review of Mutrashmari and applied aspect of Trisutra in Mutrashmari.

2.2. Methods

Ayurved samhita and their commentaries are
referred in this study for literary review and rel-
evant references are collected from samhitas,
modern medicine books, and journals of rele-
vant topic. Study of literary review of Mutrash-
mari and applied aspect of Trisutra in Mutrash-
mari is done.

3. CONCEPT REVIEW

3.1 Mutrashmari

Mutrashmari is classified on the basis of,
predominance of Doshas, sign and symp-
toms (Lakshanas) as well as morphology of
stone. Depending upon the type of ashmari the
other symptoms and the nature of pain varies.
Classification – Vataj, Pittaj, Kaphaj,
Shukrashmari Ashtanghridayam, Ashtangsan-
grah, Madhavnidan, Bhavprakash, Sharangdhar,
Yogratnakar have classified the disease similar
to that of Sushrut Samhita.

Charak Samhita has described it under
mutrakricha and on the basis of consistency
classified Shukraj, Pittaj, Kaphaj variety as
Mrudu Ashmari, whereas Vataj variety of Ash-
mari as Kathina Ashmari. Acharya Sushruta
narrate the formation of Mutrashmari as the
manner in which clean water collected in pot
precipitates in the bottom after sometime, simi-
larly the hardening process of Ashamari occurs
with the kshar of kapha dosha present in
mutravahastrotas.

Along with kapha dosha in mutravaha
strotas vitiated vata dosha lead to ashamari for-
mation. There is reduction in volume of urine
due to saturation of kapha dosha thus causing
formation of Ashamari. Due to nidan sevan,
doshas gets aggravated along with dushya they cause stroto dushti and then disease manifest.\(^9\)
It is tridoshaj vyadhi with predominance of kapha dosha, predominant kapha gets hard and then develops in Ashamari, the process is very gradual, vitiated shleshma enters mutravahastrotas along with urine and Mutrashmari is formed\(^10\).
According to Yogratnakar when aggravated vata dosha settles down in basti, by its ruksha guna it dries up the local shukra, mutra and pitta and convert them to ‘sharkara’. Guru, snigdha, pichila, Sandra guna of a Kapha dosha and its alepana karma i.e. binding mechanism, it binds these granules together to make a stone like structure. And paka karma of Pitta completes formation process of stone\(^9\).

**Samprapti Ghataka:** Dosha - Vata, Pitta, Kapha; Dushya - Mutra, Shukra; Adhisthana – Basti; Strotas - Mutravaha strotas.

### 3.2 Trisutra

Trisutra in Ayurved are Hetu, Linga, Aushadh with the help of which the health of healthy person can be maintain and cure the disease or illness of unhealthy person. In both the swasth and atur it has its importance, as whole matter of Ayurveda is based and worked on this concept only. Hetu means to find out the cause of the disease, Linga can help in the diagnosis, and Aushadh helps in maintaining the health as well as to treat the disease.\(^1\)

#### 3.2.1. Hetu

A factor which is capable for manifesting the development of disease either quickly or after a certain period is called Hetu(nidan).\(^13\)
So, factor causing the disease or etiological factors for the disease are Hetu. Nimitta, Ayatana, Karaka, Karta, Hetu, Karana, Sammutthan, Pratyaya, Mulam are synonyms of Hetu.\(^14\)
After consuming the causative hetus or get exposed to them, it cause the vitiation of dosha by this doshas get aggravated and causes the inequilibrium of doshas which disturb the normal physiology function of body and leads to the disease. Hetus are equally responsible for the equilibrium as well as in equilibrium of doshas.

For maintenance of good health following factors are responsible - Matravat ahār i.e. balanced diet and shadrasatmak ahār, dincharya palan, ritucharya palan, samagni, equilibrium of doshas, proper excretion of mala (urine, stool, sweat, toxins etc), samayak yog of Indriya, Pragya and Parinam.\(^15\) Five senses should be in proper union with their sense objects, proper union of man with its objects means chintya, vicharya, uhya, dheyā. And sankalp which leads to the swasthīya. Samayak yog of Pragya means equilibrium of Dhi, Driti, Smritī,\(^16\) and samayak yog of parinam is about Ritukal and Aharkala.\(^17\) Samayak yog means it should not be hina, mithya, or atiyoga. Proper union of these all should be must which result in health.\(^18\) In chikitsa role of Hetu is very important both Acharya Sushruta and Charaka have mentioned for avoiding the etiological factors means causative factor which is primary step in management of any disease.\(^19\) ‘samkshepāt kriyayogena nidanam pariṣṭhitam’

Utpadak hetu are the etiological factor of disease. This can be either Samvayi hetu (internal factors) or nimmita hetu(external factors). Samvayi hetu are ayoga, atiyoga,mithyayoga of indriyaarth, pragya, and parinam which lead to disease.\(^18\) Aptya is the hetu in many vyadhis, so guidance of pathya apathyā should be followed. So, if we know the exact hetus of Mutrashmari then by avoiding it we can break the samprapti of Mutrashmari and can stop the formation of disease.

Kidney stone do not have a single and well-defined cause; it is the result of combination of factors. Kidney Stone is created when the urine does not have the correct balance of combination of minerals and acids and fluid. Various risk factor for stone formation includes alter food habits, stress, strain, pollution, vitamin A deficiency, excessive administration of vitamin D, hyperthyroidism, hot climate, metabolic disorder, Gout, and acid urea, family history, geographical area, fluoride rich water.

Sushruta said asanshodhanshiliata and mithya ahar is one of the causes of Mutrash-
and thirst, cold and heat and strain of exercise
senses, who has the capacity to endure hunger
ation in direct sun light for long time causes con-
trated urine, which lead to formation of Asha-
. Adhawagaman- Excessive perspiration due to
regular habit of walking longer distance
stant of complete physical mental and social
being and not merely the absence of dis-
cese. These symptoms can be of three type’s
samanya lakshana, Vishishth lakshana, Arishth
lakshana. Samanya linga includes the general
and common sign and symptoms; Vishishth
means specific and Arishtha symptoms means
which indicate the definite death. Lashanas of
Mutrashmari given in ayurveda text are very
helpful in diagnosis of disease as well as for
deciding its treatment plan.

3.2.3. Purvarupa of Mutrashmari
Basti adhamanam- due to retention of
the urine distension of bladder, Basti-
kricha- due to irritation of bladder by calculus
difficulty in micturition, Aasnnadeshe ruja- at
the site of ashmari severe pain, Bastipeeda-pain
in hypogastric region, Dushtasandramutrata-
sedimentation of urine, Bastagandhatwam- con-
centrated urine smell like goat’s urine, Aa-
mutrata- turbidity of urine, Aruchi- anorexia,
Jwara- fever which indicate the urinary tract
infection due to renal stone.

3.2.4. Samanya Lakshana of Mutrashmari
Nabhi-sevani-basti-mehan sira ruk- intense
pain at umbilical region, suprapubic region,
perineal region and genital region, Mutra-
dhara sanga-interruption of stream of urine,
Aayasaat attirukhbavet- pain aggravate on unus-
sual position, Visheernadhara mutram-
structured flow of urine, Sarudhira mutrata-
Haematuria occurs due to migration of stone
from urinary tract. Atyaavil mutra- turbid urine.

3.2.5. Vishesh Lakshana
Vataj mutrashamari- Patient feels severe pain
due to obstruction to flow of urine, due to se-
cere pain patient clenches his teeth, squeezes
the umbilical region, touches the perineal
region, he cries in agony. Size and shape-hard,
irregular, and covered with full of spikes like

mari, individual who do not follow proper
cleansing procedures (samshodhan) like Vaman
( emesis), Virechan (purgation), Basti
( enema), Nasya (errhines) and Raktmokshan
(Blood-letting); and adopt unhealthy food hab-
its is more prone to it. Ushna ganam-working
in direct sun light for long time causes con-

3.2.2. Linga
Signs and symptoms are called as Linga.

Swasth Lakshana explained are-Desire of hav-
ing food, proper digestion, and excretion of
feaces, flatus and urine, lightness of body,
proper sleep, to gain complexion and strength,
and pleasant mind.

In Charak samhita he has explained the
lashnas of swasth person as one who is propor-
tionate in Mansa (flesh), well figure and firm
senses, who has the capacity to endure hunger
and thirst, cold and heat and strain of exercise
and having a normal digestion power is swasth
purush. According to Sushruta a person is said
to be ‘Swastha’ if he has Prasanna Atma Indri-
ya Mana. According to WHO health is the
state of complete physical mental and social

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the flower of Kadamba. Color- Black and Reddish black

Pittaj mutrashamari- Due to obstruction to flow of urine warmth, sucking, burning, and throbbing sensation is felt inside the bladder.\(^{25,27}\) Size and shape- The stone resembles the seed of Bhallataka. Color- Reddish, Yellowish, Blackish or honey like.

Kaphaja mutrashamari- Due to obstruction to flow of urine, there is cutting, incising or prickling pain, heaviness and cold sensation in the bladder region.\(^{25,28}\) Size and shape- big in size like hen’s egg (kukkutand) and smooth. Colour- white and similar to Madhuka flower or Madhu varna.

Shukraj mutrashamari- Pain in the bladder and swelling in both the testicle, difficulty in micturation, when ashmari is squeezed by hand, it breaks into small pieces and disappears in that place.\(^{25,29}\)

3.2.6. Sadhya Asadhyata Lakshnas of Mutrashmari

Asadhyala- Baddhamutra, ruja, ashmari sikata sharakaranvita, prashuna nabhi vrushan.

3.3. Aushadh

Aushadhi is the treatment and management of disease, it helps in maintenance of health as well as to cure or treat the disease, so it includes the food (ahar) as well as the medicine. Aushadhi is also include in the four padas of chikitsa. Synonym of Aushadhi are bhesaj, chikitsa, pathya, vyadhihara, sadhana, Aushadhi, Prayashchitta, Prakriti, Sthapana, Hita etc. Chikitsa can be defined as one which lead to health by treating the disorder or prevention of it. Aushadhi may be preventive means medicine which maintains the health and it may be curative i.e. medicine which are used in treating the disease. So, it includes the dietary changes, medicine and herbs and modification in lifestyle.

This is subdivided as 1) Swasthy rakshana, 2) oja vardhaka, 3) Vikar prasrama-

na.\(^1\) Swasthy rakshana includes the daily regimen, seasonal regimen, proper intake of matravat and shadrasatmak ahar in specific condition, sadvritta palana etc. Oja vardhana aushadh is for promotion oh health which includes panch-karma according to season and dosha, and use of Vajikaran and Rasayana. The drugs used for the treatment purpose i.e. to cure specific disease are included in Vikara prashamana aushdha. In the modern science surgery is the main option for Urolithiasis but after surgery also recurrence is very common and the treatment is also very costly. But ayurveda has its solution in the form of concept of Trisutra.

3.3.1. Chikitsa of Mutrashmari according to Ayurveda

Though ashmari comes under ashtamahagada, there are some herbs in Ayurveda which can be used as to treat the Mutrashmari. Nidan parivarjana is considered as first line of treatment of any vyadhi in ayurveda.\(^19\) Both Acharya Sushruta and Charaka have mentioned for avoiding the etiological factors which is primary step in management, ‘samkshepatah kri-yayogo nidanparivarjanam.’

Nidan is the primary factor for causing disease, if all these factors are well known then it becomes easier to plan treatment for disease. In Ayurveda for the Mutrashmari both shaman and shodhan chikitsa has described. Acharaya Sushruta has also mentioned shaman chikitsa like use of ghrita, tail, paneeya kshar etc. which possess properties like chedana, lekhana ,bhedana, patana, vedanashamak, bastishodhak and mutral.

Important drugs used in Mutrashmari-

Gokshura (Tribulus terristris), Pashanbheada (saxifera ligualta), Shilajita (liquidamber orientallis), Varuna (crataeva nurvela), Usheera, karkatika, Trapusa, Punarnava (Boerhaavia diffusa), kulaattha (Dollicus biflorus), Apamarga (Achayaranths apera), Shatavari (asparagus racemosus), Ela (Elettaria cardamomum), Uphir (vetiveria zizanioidis), coconut water ( cocos nucifera).
4. RESULT AND DISCUSSION

The whole science of ayurveda is worked on the principle of Trisutra. It is also termed as the Triskandh. And it is helpful in swasth as well as in atur also. Concept of Trisutra should be known to understand the health as well as the illness, as it has its importance in swasth rakshana as well as the vikar prashama. Hence all the matter of Ayurveda is based on this principle of Trisutra only. Hetu are the causative factor of the disease as it causes the vitiation of doshas which lead to the disease and hetus are equally responsible for the health as well as the disease. Various risk factor for stone formation includes alter food habits, stress, strain, pollution, vitamin A deficiency, excessive administration of vitamin D, hyperthyroidism, hot climate, metabolic disorder, Gout and acid urea, family history, geographical area, fluoride rich water. High protein rich diet, increase in salt intake and lack of physical activity are the main reasons for formation of stone. Sushruta said asanshodhanshilata and mithya ahar is one of the causes of Mutrashmari. And other hetus of Mutrashmari are Ushna gaman, Adhawagaman, Apathyakaranim, Diwaswap, Mutravegdharan, Sheetu Snidhha Guru Madhura Aahar and Adhyayashana.

Apathy is the hetu in many vyadhis, so guidance of pathya apathya should be followed. So, if we know the exact hetus of Mutrashmari then by avoiding it we can break the samprapti of Mutrashmari and can stop the formation of disease. Linga is the sign and symptoms of the disease. It occurs according to the dominance of the doshas which help in proper diagnosis of disease. Samanya linga of Mutrashmari are Nabhi-sevani-basti-mehan sira ruk, Mutradhara sanga, Ayasaat atirukhavet, Visheernadhara mutram, Sarudhira mutra ta and Atyaavil mutra. Aushadh may be preventive means medicine which maintains the health and it may be curative i.e. medicine which are used in treating the disease. So, if the diet and lifestyle is taken according to the guidance of ayurveda one can stay away from the diseases like Mutrashmari. Acharya Sushruta has mentioned Mutrashmari as one of the Ashtamahagada which means it is dreadful.

Acharya Sushruta has explained the formation of ashmari in detail including Nidana, Samprapti, Purvarupa, Rupa, Bheda, Updrava, Asadhya lakshana, and chikitsa in a most scientific manner. Sushruta has compared Mutrashmari with Yama, and called it as Darun vyadh. Charak has explained the samprapti of Mutrashmari in Trimarmiyadhyaya of chikitsa sthan. Along with kapha dosha in mutravaha strotas vitiated vata dosha lead to ashamari formation. There is reduction in volume of urine due to saturation of kapha dosha thus causing formation of Ashamari. Due to nidan sevan, doshas gets aggravated along with dushya they cause strotu dushhi and then disease manifest. It is tridoshaj vyadh with predominance of kapha dosha, Mutrashmari can be correlated with Urolithiasis in modern medicine.

5. CONCLUSION

Hetu, Linga, Aushdha are the Trisutra of ayurveda which involves find out the cause of the disease, do the diagnosis, and treat the disease. So, it can be concluded that almost all matter and concept of ayurveda are included in this Trisutra. So, to prevent the formation of disease or to treat the disease the knowledge of Trisutra is very much essential. Trisutra is ultimate solution for every disease and also helps in the prevention of disease like Mutrashmari.
If we know the exact *hetus* of disease, disease formation can be stopped by avoiding these *hetus*, which is called as *nidan parivarjana* and *nidan parivarjana* is consider as the first line of treatment in Ayurveda. And if the treatment is started as soon as the *purvropo lakshana* gets appeared then disease can be easily curable. So, we can stop the disease manifestation if we have the knowledge of *Hetu, Linga, Aushdha* i.e. *Trisutra* of Ayurveda. If one follows the Ayurveda guideline will definitely stay away from the disease like *Mutrashmari*. Thus, the *Trisutra* knowledge of Ayurveda can help in the prevention, diagnosis as well as the treatment of *Mutrashmari* in present era.

**REFERENCE**

17. Ibidem 1, Sutrasthana: Trotreshniyadhaya Adhyaya, Chapter 11, Verse 42. p. 175.

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