

A CRITICAL REVIEW IN MUTRASAHMARI¹**Dr. Rahul Dudhe, ²Vd. Rohini P. Chimanakr**¹Department Shalya Tantra Smt. Sumitrabai Thakare Ayurvedic College Yavatamal M.S.²Department of Kriya Sharira, Rajashri Ayurved Medical College and Hospital, Mehkar, Buldhana.***Corresponding Author: Dr. Rahul Dudhe**

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DOI: <https://doi.org/10.5281/zenodo.23804148>**How to cite this Article:** ¹Dr. Rahul Dudhe, ²Vd. Rohini P. Chimanakr. (2026). A Critical Review In Mutrasahmari. World Journal of Pharmaceutical and Medical Research, 12(11), 01-04.

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Article Received on 22/09/2026

Article Revised on 12/10/2026

Article Published on 01/11/2026

INTRODUCTION

Ayurveda the science of life and an upanga of Atharvaveda has described many diseases related to Basti. The learned Ayurvedic Acharyas have described in detail about various bodily systems in relation to their Anatomy, Physiology and Pathology etc. The Mutravaha Samsthana (Urinary system) is one of them, and meant for the formation and excretion of Mutra. 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. In Ayurveda many yoga's are mentioned in the management of mutrashmari. In Yogaratnakara different type yoga as for the management of mutrashmari is explained. Explanation of Ashmari chikitsa is available in 29th chapter of Chikitsa Sthana of Gandhargraha, 13th chapter of Kalyanakarak and 34th chapter of Chakradatta. 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. The important factor i.e., the diagnostic part in case of a stone, the advice given by ancient Acharyas seems to be true even at present who were of the idea that before going for the treatment sure shot diagnosis is important both for the physician and the patient.

Charak Samhita

Sushruta Samhita, Chakrapani, other Ayurvedic texts, modern textbooks, journals and online databases were reviewed thoroughly for the study material.

Concept of Mutrashmari - In Ayurveda, many diagnoses ways present, but the Nidana Panchak is the most important method to diagnose any disease. Nidana Panchak is the five Parikshas (5 types of examination) of Roga (disease).

The Nidana Panchak of Mutrashmari as follows.

Nidana - Panchaka of mutrashmari) Nidana According to Sushruta, those who neglect the Samshodhana of internal channels and those who are engaged in unwholesome dietary habits become the victim of Ashmari.

Acharya Charaka has not given separate chapter for the disease but explained it under the "Mutrakricchra". Hence the nidanas of both Mutrakricchra & Ashmari can be taken as same. They are.

[1] Practice of excessive exercise

Strong medicines

Ruksha Madyapana

Excessive intake of anupa – mamsa

Adhyashana

Ajeerna-bhojana

Matsya sevana

According to Vagbhata, the Nidanas are.

Intake of heavy, fatty & sweet food excessively.

Day sleep

Ajeerna-bhojana Adhyashana

According to Kashyapa Bhar vahana on Kati and Skandha.

b) Samprapti Samprapti can be defined as, it is the process which starts from 'Sanchayavastha' of Doshas to the 'Vyadhi Vayktavastha'. It is possible through Samprapti to assess the Doshas, Dushyas, Srotodusti or Khavaigunya, Agni etc. It is also helpful because proper treatment is only fruitful if it is applied according to Samprapti of disease. As said 'Samprapti Vighatanama eva Chikitsa'. Different views have been put forth regarding the Samprapti which are as below.

associated with complications and Arishta Lakshanas should be avoided.

Upadrava No particular Upadras of Ashmari are mentioned in Ayurvedic classics except Muta sharkara, described by Acharya Sushruta. It is nothing but the disintegrated particles of Ashmari, passes along with the stream of urine. Laxanas of Upadrava.

Pain in the pericardium

Weakness of lower limbs

Pain in the flanks and shivering

Thirst

Blackish discoloration of body

Dislike for food and indigestion

Pale appearance of the body etc.

Mainly two types of Chikitsa are described in our Shastras for every disease viz. i. Samanya Chikitsa (General Rx) ii. Vishesh Chikitsa (Specific Rx) Here the Samanya Chikitsa is more of a supportive nature and does not cure the disease completely but gives a little relief, whereas the Vishesh Chikitsa is advocated after knowing about the type of disease, Doshas involved, status of Dhatus etc. Prakruti vighata is the line of treatment, which does the environment that is not appropriate for the formation or development of the disease by normalizing the defect and improving the performance of the affected part. This is done by performing shodhana and shamana line of therapies. This is done by the removal of the vitiated shleshmadi doshas which can be labelled in other words as rogarambhaka prakruti. In the same way, shamana chikitsa also break the pathophysiology process i.e. samprapti which is responsible for the causes of disease and its progression. The meaning of apakarshana is elimination of the disease factors. In this disease, if the stones are not reacting for any shodhana or shamana chikitsa, then as explained in the classics, the nirharana of ashmari by the surgical intervention has to be done. Therefore, operative procedure can be considered as apakarshana in Ashmari. 'Nidana - Parivarjana' is the main method of keeping oneself free from the disease. As Ashmari is kapha predominant disease, hence the measures aggravating kapha are to be avoided and the treatment to control Kapha is to be followed.

The below said is the treatment of choice in Ashmari viz.

1. Aushadhi - Chikitsa
2. Basti Karma - Chikitsa
3. Kshara - Chikitsa
4. Shashtra - Chikitsa

Pathyapathya Pathya in simple meaning is, that Ahara & Vihara which is always suitable to patient and aids in relief or cure of a disease without initiating other diseases. And those Ahara and Vihara, which cause complications and aggravate the same disease is known as Apathya. No Pathyapathya has been directly mentioned by Acharya Sushruta in relation to Ashmari

but Charaka Samhita, Harita Samhita, Bhaishajya Ratnavali have mentioned about it for Ashmari.

DISCUSSION

From the study of ancient surgical treatise, it becomes evident that the urological problems form an important part of medical deliberations. Perhaps, this can be the reason for detailed description of the urinary system related disease i.e., Mutrashmari - Urolithiasis in our Ayurvedic texts. Old literature gives a clear idea of disease that it has come into existence from the very beginning. Ayurveda has a broad spectrum of modalities of Mutrashmari by which not only cures the disease but can also prevent it through various types of treatments as- Nidanprivarjana Sanshodhan, Sanshaman, and Shashtra Karma. The clear-cut cause of the disease is still unknown. But in Ayurveda, Kapha dosha in increased quantity has been accepted as the main reason for the formation of Mutrashmari. Where as in Modern Science they have considered so many causative factors for the stone formation, but stone has been seen even in those patients also, where those factors were not present. So, in total, the etiology of the disease is still unknown.

CONCLUSION

Ayurvedic review deals with disease Mutrashmari, description deals with Nidana, Samprapti, Purvarupa, Rupa, Classification, Lakshanas, Upadrava of Mutrashmari etc. and the different aspects of Ashmari Chikitsa and pathya apathya are also explained. The study concludes that we can reduce and manage this rising problem of Mutrashmari through modifying lifestyle, purification therapy and medication.

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