



## Concept of Mutraj Udavarta (Neurological Dysfunction of Urinary Tract) in Ayurveda

Bishnu Kumar<sup>1</sup>, Jyoti Singh<sup>2</sup>

<sup>1</sup>Associate Professor, <sup>2</sup>Assistant Professor

<sup>1</sup>GS Ayurvedic Medical College, Ghaziabad, Uttar Pradesh, India

<sup>2</sup>Department of Pharmacology, Ashoka Institute of Technology and Management, Varanasi, Uttar Pradesh

### ABSTRACT

Mutraja udavarta is a syndrome where abnormal function of autonomic nervous system interferes with natural downward flow of urine which may be reversed. In mutraghat, the interference with passage of urine is mechanical. The wise, desirous to live long, should not suppress the natural urges of (passing) flatus, eructation, etc. Coming out through the lower as well as the upper (body orifices). *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 Mutraj Udavarta (neurological dysfunction of urinary tract) 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 disease Mutraj Udavarta.*

**Keywords:** Charak, Sushruta, Astanga Hridaya, Astanga Sanghra, Commentators

### I. INTRODUCTION

This part briefly introduces the topic regarding the Diseases Presenting Mutraja udavartat. 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. 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 Mutraja udavarta. 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 function 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*, there by 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*. By considering and analysis above discussion it is an attempt to study the Mutraj udavart in Ayurveda and correlate them with modern urinary disorders.

### II. Aim and Objectives

1. To provide details about the Mutraja udavarta of urinary system in ayurveda.
2. To explain the Mutraja udavarta in ayurveda.
3. To correlate Mutraja udavarta with modern.

### III. Materials and methods

1. References of Mutraja udavarta have been collected from the classical books of Ayurveda.
2. All the data is compiled, analyzed and discussed through and in depth in understanding about Mutraja udavarta from books and other authentic sources.
3. Ayurvedic and modern approach in Mutraja udavarta have also been compiled in this review.

#### IV. LITERATURE SURVEY

##### **Mutraja udavarta (Neurological Dysfunction of Urinary Tract)**

Mutraja udavarta is a syndrome where abnormal function of autonomic nervous system interferes with natural downward flow of urine which may be reversed. In mutraghat, the interference with passage of urine is mechanical. [1]

The wise, desirous to live long, should not suppress the natural urges of (passing) flatus, eructation, etc. Coming out through the lower as well as the upper (body orifices).

**Definition:** Suppression of the natural (physiological) urges of passing flatus, faeces and urine, of yawning, of the flow of tears, of sneezing, eructation, vomiting or ejaculation, produces various conditions called udavarta. [1]

##### **Types of udavarta**

In addition, suppression of hunger, thirst, respiration and sleep also lead to udavarta. The thirteen types (of udavarta) are due to different aetiological factors. In addition there is the (fourteenth) one due to dietary indiscretions. [1]

##### ➤ **Udavarta due to suppression of the urge to pass urine [1]**

On suppression by the human being of the urge to micturate, urine is passed with difficulty and in small quantities repeatedly. There is piercing pain as if being stabbed with a triarrow (trident, trisula) in the penis; rectum, groins, hypogastrium, scrotum, the umbilical region and/ or the head along with severe distension of the urinary bladder.

##### ➤ **Udavarta due to suppression of ejaculation [1]**

There is inflammation and pain in the bladder, the rectum and both the testicles, urinary retention, formation of seminal concretions, premature seminal discharge and its other related disorders due to the suppression of ejaculation.

##### **Treatment: general principles [1]**

In all these types of udavarta the entire treatment advocated for the management of vatika diseases should be carried out to restore the normalcy of vayu in the (obstructed) channels. This is their general treatment. Now please listen to the specific treatment of each disorder from me.

##### **Treatment of the suppression of the urge to pass urine [1]**

In a case of (udavarta caused by) the suppression of the urge to pass urine wine should be given to drink along with a sufficient quantity of sauvarcala salt; or ela may be given with wine; or else milk (alone) may be given to the patient to drink. The expressed juice of dhatriphala may be given to drink with water for three days. The juice of the faeces of a horse or of an ass may also be given. After having been fed with meat, madhu wine (made from grapes), or sidhu made from fermented jiggery should be given to drink.

Bhadradaru, Ghana (mustaka), murva, baridra and madhuka may be given in the dose of one kola with rain water. The expressed juice of dubsarsa, infusion of kunkuma or the seeds of ervaru should be given to drink with saltish water. Milk processed with the pancamula group of drugs or else grape juice may be given; and the preparations described earlier to dissolve the urinary calculi may also be prescribed for this condition.

Further, the entire management of dysuria described later should be carried out in the same order in this condition also; as also the recipes for the relief of obstructive be prescribed. The man suffering from udavarta caused by the suppression of ejaculation should be treated by bladder cleansing drugs processed in milk mixed with water four times {that of milk}, evaporating the added water to make it a decoction to be given as a drink; he should then do sexual intercourse with desirous women. The wise should not suppress the impending urges of urine, faeces, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and breathing after exertion. [2]

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 catheterization. [2]

In retention of semen, the symptoms caused are pain in penis and scrotum, body ache, pain in cardiac region and also obstruction in urine. In that case, massage, tub bath, wines, chicken, rice, milk, non-unctuous enema and sexual intercourse are prescribed. [2]

Suppression of flatus cause retention of faeces, urine and flatus, flatulence, pain, exhaustion and other disorders in abdomen due to vata. There, oleation, formation, suppositories, food and drinks and enema having carminative action are recommended. If apana vayu in colon gets vitiated due to intake of astringent, bitter, pungent and rough food, suppression of urges, fasting and coitus, it creates obstruction in lower passages because of strength and causes retention of faeces, flatus and urine and finally severe udavarta (reverse movement of vayu). Because of this their starts intense and frequent pain in pelvis, cardiac region, sides and front of abdomen, back and sides of chest. Besides, due to obstruction in apana vayu, there are tympani is, nausea, cutting pain, piercing pain, indigestion, cystitis, retention of stool, enlargement of mesenteric glands and up word movement of vayu; stool is passed with difficulty, as dry and with delay, body becomes coarse, rough and cold consequently disorders, vomiting, blindness, deafness, headache, vatodara, vatasthila, mental disorders, thirst, internal haemorrhage, anorexia, gulma, cough, dyspnoea, coryza, facial paralysis and chest pain arise. Many other sever vatika disorders are caused by udavarta. [3] Ctuous and unctuous enema, purgatives and carminative diet. The patient should be massaged with oil prepared with drugs alleviating cold fever and then formented as mentioned earlier. When the impurity is dissolved be should be managed with suppositories, nonun. [3]

Sayama, trivrt, magadhika, danti, nilika in equal parts andmasa in one tenth part should be pounded with cows urine. Now salt in two parts should be added to the above and with help of jiggery suppository of the size of hand thumb may be prepared.

Similarly the following suppositories may be prepared:-

1. Oil cake, sauvarcala, hingu, mustared, trikatu and yavaksara with jiggery,
2. Vidanga, kampillaka, samkhini, latex of snuhi and arka mixed with jiggery,
3. Pippali, sarsapa, madanapala, soot mixed with cow urine and jiggery.

Or one should blow up with a pipe the powder of syama, madanaphala, pippali, devadali and rock salt should be blown up. This is carminative and removes retention of stool, flatus and urine. In case of their obstruction the physician should administer, after the patients is well massaged and well formented, very

sharp non unctuous enema prepared with emetic and progative drugs, urine, oil, alkali, acid and vata alleviating drugs. In predominance of vayu it should be sour, salty and oily, in that of pitta with milk and in that of kapha with urine. Relieving retention of urine, stool and flatus it strengthens the anal region region along with its blood vessels.

#### **Adharaniya vega (urges not to be suppressed)**

One should not suppressed the urges of flatus, faces, urine, snez, thirst, hunger, sleep, cough, breathing on exertion, yawn, vomiting and of semen. [4]

#### **Mutrarodha (suppression of urine) [4]**

Forcible prevention/suppression of the urge of urine causes -

- Cutting pain all over the body
- Formation of urinary stones
- Severe pain in the urinary bladder, groin and Penis,

#### **Adhovatarodha (suppression of flatus)[4]**

Forcible prevention of the urge of flatus, will give rise to-Abdominal tumour, upward movement inside the alimentary tract, pain (in the abdomen), exhaustion (even without exertion) obstruction to the elimination of flatus, urine and faeces.[4]

#### **In disease caused by the forcible prevented of urine**

Drinking of ghee before breakfast is ideal. So also, drinking ghee in the maximum does at the end of digestive of food of both the mild-day and the night which is known as avapidaka sneha should be resorted. [4]

Forcible prevention of semen produces-

- Constant discharge, pain and swelling of the genitals,
- Fever, discomfort in the (the region of) heart,
- Obstruction to micturition, cutting pain in the body,
- Vrddhi (inguinal and scrotal hernia) urinary stones and impotence.

These should be cured with food containing poultry, beer and rise, enema therapy, oil massage, immersion bath (tub bath), milk processed with drugs which clean the bladder, and loving woman (copulation).[4]

All disease arise from premature initiation (by force) and forcible prevention (suppression) of the urges of the body.

## DISCUSSION

The natural action of *Vata* moving from one bodily organ to another are the manifestation of looseness, dislocation, expansion, obstruction, circular movement, piercing pain etc. These are the actions which help the physician to diagnose a disease as predominated by *Vata*. Acharya Sushruta further substantiated the above concept i.e. "*Kruddhascha kurute rogan Bastigudaashrayah*" [Su.Ni.1/11]. i.e. where he says that the vitiated *Vata* lodged in the *Basti* and *Guda* leads to grave diseases. Acharya Dalhana, while commenting on the same verse says – "*Medhradvara samshritatvadapanakritatvat cha*" in context of *Basti Rogas*, where in the action of vitiated *Apana Vayu* being located in the *Medhra Dvara* is emphasized. Thus from all the above references it becomes clear that it is the "*Vata*" which is mainly responsible for the manifestation of *Basti* disorders. This "*Vayu*" may be provoked either by endogenous or exogenous factors. "*Mutravegavarodah*" is one such factor, which leads to vitiation of *Vata*.

The voluntary suppression of urge of micturition is quite a painful stimulus to the *Basti* as is commonly experienced by everybody. This act of suppression has to be present over a long period of time in a person to bring about the vitiation *Vata* to the extent that it manifests in *Mutraghata*. Here, postponing the urge leads to discomfort in the region of *Basti* and symptoms of obstructed flow or painful micturition may manifest.

As said, this vitiated '*Vayu*' gets lodged in '*Basti*' to produce altered functions. As already known '*Basti*' is an *Ashaya* (an element of *Vata*) and is structurally made up of '*Snayu*' (another element. This concept of '*Vata*' getting lodged in the '*Basti*' can be interpreted as *Vayu* getting lodged in '*Snayu*' which commonly referred to as '*Snayugata Vata*'. Can the symptomatologies of '*Snayugata Vata*' be applied to *Basti*? Firstly the *Laxanas* are put forth – - "*Snayuh praptah stambhah kampau shulamakshepanam tatha*" [Su. Ni. 1/19]. Acharya Dalhana clarifies as – - *Stambha – nishchalikaranam, akshepanam – chalanam* [Dalhana – Su. Ni. 1/19]. Reverting back to the "*Mutravegavarodha*" in the literary study "*Vata*" has been likened to the "Neural stimuli" or nervous system in general. It can be proposed that constant suppression of the urge of micturition leads to extreme *Vata* vitiation, which in turn leads to '*Gatavata*' in the '*Snayu*' of the '*Bastimarma*' and produces the morbid conditions of instability,

hyperactivity or hypo activity, thereby bringing about a disturbance in the normal evacuation of urine.

This derangement of *Snayu* function can be very clearly understood by the terms such as - "*Kundalibhuta Sanchara*", "*Basti Adhmana*" etc. which the person experiences. Further stressing upon the importance of '*Snayu*', Acharya Sushruta says – "*Vyapadistatha hanyuh yatha snayuh shareerinam !*" [Su. Sha. 5/36] i. e. the bones, muscles, vessels and joints does not cause as much disability as an injury to the ligaments. Therefore, can it be put that "*Mutravagavarodha*" leading to "*Vataprakopa*" leads to deranged functioning of '*Snayu*' located in the *Basti*, which manifests as altered functioning of *Basti*? The Modern Physiological experiments are still carried on and every day the new findings are put forth and it seems that the closer understanding of those results will enable us to understand our concept of *Tridoshas* and their functional aspects more clearly. Looking at the references of these terms in the classics – "*Basti Bastishirashchaiva paurusham ....!*" (Su. Ni. 3/19).

## CONCLUSION

- Ancient *Ayurvedic* scholars had knowledge about *Mutravagavarodha* and its pathological aspects of urinary system.
- Pathological conditions mentioned under *Mutravaha Vikara* in *Ayurvedic* texts much simulates various diseases of conventional system of medicine.
- Rich literary source are available regarding the management of *Mutravagavarodha* in *Ayurvedic* texts. These have wide scope for further research in medical sciences.
- The work commences with a Preface providing a general outline of the rich heritage of our Nation and the importance of Vedic scriptures.
- 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 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. By considering and analysis above discussion the study is an attempt to compile the scattered Mutraj udavart in Ayurveda and correlate them with modern urinary disorders.

sthana, Seven chapter Choukambha orientalia, Varanasi, 2001

3. Sharma P. V., Charaka samhita of agnivesha, English translation, VI edition, viol 11 chikista sthana, twenty six chapter Choukambha orientalia, Varanasi, 2001
4. Srikamtamurhy K. R., Vagbhata's Ashtanga Hridaya Samhita with English translation Vol-II, Sutra sthana fourth chapter, IV Edition, Krishnada academy, Varanasi, 2000.

#### REFERENCES

1. Sharma P. V., Sushruta samhita with English commentary of Dallhana, Vol II, uttat tantra fifty five chapter, I edition, Choukambha .
2. Sharma P. V., Charaka samhita of agnivesha, English translation, VI edition, viol 11 sutra

