

**AYURVEDIC PRINCIPLES FOR RENAL DISEASES****Dr. Anurag Narware***

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ABSTRACT

Renal diseases are the great challenges in today's scenario. Chronic Kidney diseases is the 12th leading cause of death. The commonest cause of Chronic Kidney diseases is diabetic neuropathy. *Ayurveda* describe renal diseases under *mutraghata* or *prameha* on the basis of condition of disease. Early detection is the basic formula to treat the kidney disease. *Shodhana* then *shamana* and *rasayana* therapy is the effective treatment for the disease.

KEYWORDS: Mutraghat, Prameha, Shodhana, Shaman.**INTRODUCTION**

Ayurveda is one among different systems of medicine which is in practice since ages. Herbal medicines are preferred by people since ages. About 80% population globally depends on herbs for different infirmity. If a person is suffering from any disease and that disease is related to a particular organ it doesn't mean that disease is related to that particular organ only. Modern medicine is limited to organ based approach while the *Ayurvedic* system of medicine is based on *tridosha – siddhant*. So according to *Ayurvedic* system of Medicine we can able to understand "Renal diseases" as "*Mutravahasrotogata vyadhi*" and the *vrikka* is considered as the *mulasthan* of the *mutravaha srotas*.

It is very difficult to understand and compare the disease in modern system of medicine and *ayurvedic* system of medicine because in every system of there are certain limitations as well as restriction. In ancient times there are many restrictions i.e. *Rigveda* contain the instructions about health that it explain how we live healthy and not much written about health ill health. *Aacharya Sushrutha and Aacharya Charaka* are the main physician who work on the

anatomy and physiology of the body. At the time of *aacharyas* there were no laboratories for evaluation but now we have many special procedures to evaluate things.

In *Ayurveda* renal diseases are considered under the diseases which related to the “*vasti*”. Mainly *vasti* is one of the vital organ among three vital organ in the body so it is very important for our health. In *vedic* era “*gavini*” were named as ureters. But in *Samhita Kala* it is termed as *vankshana*. But many times *vasti* is referred to the whole organ system. *Mehan* is another organ which known as organ of micturition, so these are the various aspects of the human body which is related to the renal system as well as any type of renal disorders in the body.

But in *Ayurvedic* system of medicine the human body is a combination of *Dosha*, *Dhatu* and *Mala*. The *tridosha* is very important for body as it equalize the physiological & psychological functions of the body. *Dhatus* are also possesses the specific functions. *Malas* are the excretory materials. *Malas* are also functional & stored in body for definite period of time. That’s the main reason that *Doshas*, *Dhatus* and *Malas* are the constituents of an organ. But in all the three, *Dhatus* are the main constituents.

Renal diseases are the diseases which is related to the *mutravaha srotasa*. *Mutra* is under the classification of *mala* & it travels through different channels to perform a particular function i.e. Removal of *kleda* from the body. This *kleda* is made soluble in *mutra* & expelled out from the body. The quantity of *mutra* which expels out from the body is four *anjali* and properties of *mutra* are *usnam*, *tikshanam*, *visadam* etc.

Renal Diseases: *Tridosha* are the main constituents of the body and play a vital role in *mutravaha srotas* diseases. On the basis of *nidana* the *tridosha* acts like - *Vata* provides movements, *ushna – tikshna* nature is provided by *pitta*, and *kledtava* is related to *kapha*.

Mutravaha srotas disturbed due to ingestion of *Amutrala* drugs – like Cashew, mustard etc. as well as long term use of *trishnanigraha* drugs. *Mutravaha srotas* may also disturbed due to excessive use of *ruksha rasa sevana* and *mutravegavrodha* or suppression of micturition. In association with above *nidana dushivisha* or *abhigata* are also taken as *agantuja nidanas*. *Mutravaha srotodushti lakshanas* are the main causative factors for renal diseases. *Srotodushti lakshanas* like *atipravati*, *sang*, *siragranthi* and *vimargamana* can be seen here. *Asmari* and *granthi* etc. are the diseases which is due to the *sang* or obstructions. *Atipravati*

compared with the excessive urination and when the urine smell like faeces it referred to *vimargaman*. These all *lakshanas* appears in the *samprapti*.

Diseases of *mutravaha srotas*: Disorder where the urine becomes less are *mutrakrichha*, *mutrasada*, *ushnatva*, *mutrakshaya* etc. some of the disorders where urine is formed but not expells out are like *asmari*, *shuklasmari*, *mutragranthi* as well as *mutrosanga*. Apart from these diseases kidneys are highly susceptible to *vidradhi*. *Gulma* is also a disorder which is mainly related to *vasti* i.e. *vasti* is the house of *gulma*. All these renal diseases can be ruled out by proper examination of kidney.

Examination of Urine: On examination of urine we can able to find many information i.e. we can able to use that examination for the treatment and diagnosis of the diseases. Urine is analyzed on different parameters which includes color, odour, viscosity, specific gravity and for other toxins with the help of other salts. With the help of the examination of urine we diagnose the renal diseases and detailed explanation are given in different literatures.

How to Manage Renal Diseases: To treat renal diseases *shaman chikitsa* is the most important but to avoid the recurrence of the diseases we use *shodhana chikitsa* as well as *rasayan chikitsa*.

The main method which is prescribed in the *mutravahasrotasa vyadhi* is *avpidaka sneha*. *Abhyanga* is also a process which plays vital role in the management of the renal diseases. After *Snehan* localized treatment such as *avagahasweda* is effective in comparison to other methods of *swedana*. for *shodhana* purpose *uttarvasti* is best because it is not *teekshana*. In case of *asmari kushmand swarasa* is very effective. Many *Kashaya* preparations as well as *gulika* and *leha* preparations are also used in *mutravahasrotasa vyadhi*.

***Eranda* is also effective because of its *Shulaghana* properties**

***Eranda* is described as**

Gandharvahasta brahati vyaghari gokshura..... asmari bhedanam.

Many *guggula* preparations are used for *shulghana* properties and very useful in *kaphaja dosha* dominance – *Punarnava guggula*, *gokshuradi guggula* etc.

Single drugs are also used for the above purpose like *pashanbheda*, *hapush*, *gokshura* etc. According to *pathyaapathya* management *kulthya* is the best choice because it can not increases the *pitta dosha*. *Adaraka*, *kushmanda*, *shunthi*, *punarnava* as well as *narikel* are

also very useful can be included in routine diet. When the patient is in fatal condition the surgery is one of the tool. In case of swelling in all over body we use minimal water.

Many *ayurvedic* formulations as well as concepts are available in *ayurvedic* literature. The modern technologies can be used for the diagnosis of the diseases. *Ayurveda* definitely has a hope in particular area. Nowadays youngsters and children's are more prone to renal diseases. The main reason is because of today's bad eating habits and specially with the salt consumption. Today's generation is using excessive quantity of salt. *Ayurvedic* doctors may bring awareness among the people to cure and care for renal diseases. Nowadays everybody using iodised salt but according to WHO excessive use of iodine is also harmful and can affect the health of the persons.

CONCLUSION

Renal diseases are globally concluded under chronic kidney diseases and globally chronic kidney diseases is the 12th leading cause of death. Renal diseases remain asymptomatic in the beginning and it is concluded that when symptoms arises and may damage kidney upto 70 %. The effective management includes *Shodhana* followed by *Shamana* and *rasayan* treatment according to the health of the patient.

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