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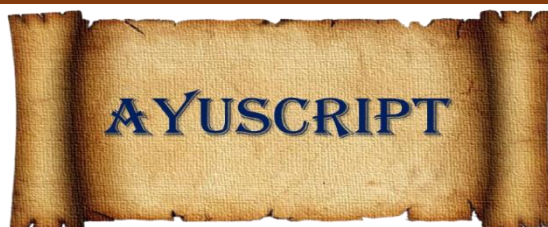
International Journal for Empirical Research in Ayurveda

www.ayuscript.com

Volume - 5, Issue - 1
January-March: 2026

॥ १ ॥ विश्वकर्मो एमाहूयपुरीहाटकनि
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 तेषामभीरुधरं सव जितमवावेहः ॥ चरं हि प्रसन्नैस्त्रि यतेमनसि





International Journal for Empirical Research in Ayurveda

A Critical Review of Vātaja Mutrakṛcchra in Ayurveda with Special Reference to Basti Chikitsā and Its Neuro-Autonomic Basis

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ABSTRACT:

Mutrakṛcchra is a Mutravaha Srotas disorder described in classical Ayurvedic literature and characterized by painful and difficult micturition. Based on Doṣa predominance, it is classified into Vātaja, Pittaja, Kaphaja, Sannipātaja and Abhighātaja types. Among these, Vātaja Mutrakṛcchra is primarily caused by vitiation of Apāna Vāta, leading to obstruction, dryness, and dysregulation of normal urinary flow. Ayurveda advocates Basti Chikitsā as the foremost therapy for Vāta disorders¹. The present article critically reviews the concept of Vātaja Mutrakṛcchra with special emphasis on the role of Sneha-based Basti, integrating classical textual evidence with contemporary neurophysiological understanding. A literary review of Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Ashtanga Sangraha, Chakradatta, Yogaratnakara, and Bhavaprakasha was undertaken. The review establishes that Basti Chikitsā corrects Apāna Vāta dysfunction, facilitates pelvic floor relaxation, modulates autonomic balance, and restores physiological Mutra Pravṛtti.

Key words:

Vātaja Mutrakṛcchra, Basti Chikitsā, Apāna Vāta, Mutravaha Srotas, Autonomic Modulation, Pelvic Floor Dysfunction

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How to cite this Article:

Mayekar N., Narhare L. A Critical Review of Vātaja Mutrakṛcchra in Ayurveda with Special Reference to Basti Chikitsā and Its Neuro-Autonomic Basis. AYUSCRIPT 2026;5(1):50-54 DOI: <http://doi.org/10.55552/AYUSCRIPT.2026.5109>

Introduction:

Mutravaha Srotas is one of the principal channels described in Ayurveda, responsible for the formation, transportation, storage, and excretion of Mutra (urine). The integrity of these channels is essential for maintaining homeostasis. Disturbance in Mutravaha Srotas results in a spectrum of urinary disorders, among which Mutrakṛcchra occupies a distinct clinical entity characterized by painful and difficult micturition. Ācārya Caraka defines Mutrakṛcchra in Chikitsāsthāna (26/36) as:² Mutrakṛcchra is that condition in which urine is passed with pain and difficulty. Mutrakricchra is a disorder of Mutravaha strotas where Kricchrata (painful voiding) is the cardinal sign as stated in Madhav nidana.³

Ācārya Suśruta, in Uttaratantra (58/1–3), elaborates:⁴ When aggravated Doṣas localize in the Mutravaha Srotas and cause painful or difficult urination, the condition is termed Mutrakṛcchra. The pathogenesis of Mutrakṛcchra is intimately linked with Doṣa vitiation, particularly Apāna Vāta, which governs the excretory functions including micturition. Among its subtypes, Vātaja Mutrakṛcchra is clinically significant due to its chronicity and functional pathology.

The supremacy of Basti therapy in Vāta disorders is declared in Charaka Sūtrasthāna (25/40):¹

Basti is the foremost among therapies that alleviate Vāta. This foundational statement provides the therapeutic basis for employing Basti in Vātaja Mutrakṛcchra.

Aim and Objectives**Aim**

To critically review Vātaja Mutrakṛcchra with special reference to Basti Chikitsā and its neuro-autonomic basis.

Objectives

- To compile classical references on Mutrakṛcchra
- To analyze Nidāna and Samprāpti of Vātaja Mutrakṛcchra

- To evaluate the role and mechanism of Basti Chikitsā
- To correlate Ayurvedic concepts with modern pelvic neurophysiology

Materials and Methods

This study is a conceptual literary review based on classical Ayurvedic treatises and relevant contemporary neurophysiological literature. Primary references were collected from the Brihatrayī and Laghutrayī along with classical compendia. Verses were critically analyzed in context and correlated with modern concepts of pelvic neurophysiology and lower urinary tract dysfunction.

Concept and Classification of Mutrakṛcchra

Ācārya Caraka defines Mutrakṛcchra in Chikitsāsthāna (26/36) as:² Mutrakṛcchra is that condition in which urine is passed with pain and difficulty.

Muttrakricchra is a disorder of Mutravaha strotas where Kricchrata (painful voiding) is the cardinal sign as stated in Madhav nidana.³ Suśruta classifies Mutrakṛcchra into eight types in Uttaratantra (59/03):⁵ Thus, the disease is categorized into Vātaja, Pittaja, Kaphaja, Sannipātaja, and Abhighātaja, suppression of faeces, calculus and due to gravels, which is the eighth one and very troublesome.⁵

Vātaja Mutrakṛcchra: Nidāna and Samprāpti

In Vataj Mutrakricchra, the person eliminates little quantities of urine often, accompanied with splitting pain in scrotum, penis and urinary bladder, with difficulty.⁶ In Vataj Mutrakricchra, patient experiences severe pain in groin, suprapubic and urethral region, passing of small quantity of urine frequently and with urgency.⁷ Suśruta describes the causative factors in Uttaratantra (58/6–7), indicating Vāta aggravation through excessive dryness, cold intake, suppression of natural urges, and physical strain. These factors vitiate Apāna Vāta.⁸ The physiological role of Apāna Vāta is described in Charaka Sūtrasthāna (12/8):⁹

Apāna Vāta resides in the pelvic region (basti, medra, guda) and governs elimination of urine, semen, and feces. When Apāna Vāta becomes aggravated, it produces Sankocha (spasm), Śoṣa (dryness), and obstruction in Mutramārga, leading to painful and scanty urination. Suśruta describes the clinical features in Uttaratantra (58/8):¹⁰ Pain in the bladder region and difficulty during micturition are characteristic. The Samprāpti involves Apāna Vāta Dushti affecting Mutravaha Srotas, with Mutra and Rasa as Dūṣyas and Basti as Adhiṣṭhāna.

Vataj Mutrakricchra Chikitsa

Abhyanja, Sneha basti, Niruha basti, Snehopana, Uttarbasti, etc. as the management of Vataj Mutrakricchra.¹¹

Vataj Mutrakricchra should be treated with Snehapana or Anuvaasan basti or Uttarbasti of medicated oil of ghee.¹²

Therapeutic Principles and Role of Basti

The therapy which while moving in the umbilical region, lumbar region, sides of the chest and pelvic region, churns up the stool including all the other morbid matter located there, and appropriately eliminates them (stool and the other morbid material) with ease after nourishing (by Sneha) the body is called Basti.¹³ The general principle in Vātaja disorders is Vāta Śamana through Sneha and Basti. Charaka emphasizes in Siddhithāna (1/39):¹⁴ Basti administered after proper oleation and fomentation effectively alleviates Vāta. When Vata gets exceedingly aggravated there is no remedy other than Basti for its alleviation. Therefore, Basti is considered by physicians to be half of the entire therapeutic measures. Some physicians even go to the extent of suggesting that Basti represents not half but the whole of therapeutic measures.¹⁵

Anuvaasan basti:

Anuvaasan basti is a variety of Sneha basti. It is called Anuvaasan because it does not produce and harm even though it stays for long time inside the body, and, also because it can be administered day after day (continuous for many days)

Further, in Siddhithāna (4/53–54), the utility of Anuvāsana and Mātrā Basti is explained, highlighting their safety and nourishing properties in Vāta disorders.¹⁷ Sneha Basti directly counteracts the Rūkṣa and Śīta Guṇas of Vāta. By administering medicated oil per rectum, the therapy acts at Pakvāsaya, the principal seat of Vāta, restoring the normal downward movement (Apāna Gati).

Neuro-Autonomic Basis of Basti in Vātaja Mutrakricchra

The rectum and urinary bladder share common sacral innervation (S2–S4) through pelvic splanchnic nerves.¹⁸ These parasympathetic fibers regulate detrusor contraction and internal sphincter relaxation. Sympathetic fibers via the hypogastric plexus mediate bladder neck contraction and urinary retention.

Per-rectal administration of Sneha Basti stimulates rectal mechanoreceptors and mucosal afferents, enhancing parasympathetic dominance while attenuating sympathetic overactivity.^{18, 19} This shift restores the physiological micturition reflex. The gentle rectal distension also induces reflex relaxation of pelvic floor musculature, comparable to the recto-anal inhibitory reflex.²⁰ This explains improvement in urinary hesitancy, pelvic spasm, and painful voiding.

From an Ayurvedic standpoint, this corresponds to pacification of Apāna Vāta and correction of its vitiated direction. The lubricating effect of Sneha alleviates dryness (Śoṣa) and reduces neuromuscular irritability. Lipophilic phytoconstituents present in medicated oils may enter systemic circulation via rectal venous plexus, exerting central autonomic calming and anti-inflammatory effects – exerting central neuromodulatory effects.²¹

Thus, Basti acts through dual pathways—local pelvic neuromodulation and systemic autonomic regulation—explaining its efficacy in relieving painful and obstructed micturition in Vātaja Mutrakricchra.

Discussion:

Vātaja Mutrakṛcchra is fundamentally a functional disorder of Apāna Vāta affecting Mutravaha Srotas. Classical descriptions of Nidāna and Lakṣaṇa clearly indicate Vāta predominance characterized by dryness, spasm, and obstruction. Modern clinical parallels include functional bladder outlet obstruction and pelvic floor dyssynergia, conditions driven primarily by neuromuscular imbalance rather than structural pathology¹⁸⁻¹⁹. Basti Chikitsā addresses the root pathology by acting at the principal seat of Vāta. Classical references consistently establish its supremacy in Vāta disorders. Modern neurophysiology supports the plausibility of rectal neuromodulation influencing bladder dynamics through shared sacral innervation and pelvic plexus pathways.²² Therefore, Sneha-based Basti provides both symptomatic relief and correction of underlying functional imbalance, validating the Ayurvedic therapeutic rationale in contemporary scientific terms.

Conclusion:

Vātaja Mutrakṛcchra is a Vāta-dominant Mutravaha Srotas disorder resulting from Apāna Vāta dysfunction. Classical Ayurvedic texts unequivocally advocate Basti Chikitsā as the prime therapy for Vāta disorders¹. Integration of textual evidence with modern neuro-autonomic understanding reveals that per-rectal Sneha Basti induces parasympathetic predominance, relaxes pelvic floor musculature, reduces urethral resistance, and restores normal micturition reflexes.¹⁸⁻²² This integrative perspective establishes Basti Chikitsā as a rational, holistic, and potentially disease-modifying therapy for Vātaja Mutrakṛcchra and warrants further clinical evaluation through structured trials.

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Authors Contribution: All authors have contributed equally.

Financial Support and Sponsorship: None declared

Conflict of Interest: There are no conflicts of interest.

Declaration of Generative AI and AI Assisted Technologies in the writing process: The author has not used generative AI/AI assisted technologies in the writing process.

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IIFS Impact Factor: 2.125