

DETAILED STUDY OF PROSTATE GLAND, IT'S DISEASES AND TREATMENT
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ABSTRACT

All people are made up of *saptadhatus*, but due to different stages of life, males and females have different organs from each other in their body. That's why males and females have different problems and diseases from each other related to their different organs from each other, and because of these we definitely see clear difference in males and females after puberty, although having same basic components like *dosha*, *dhatu* and *mala*. Naturally they have different types of disease for eg. female have diseases related to their *artava vahi srotas* and male have diseases related to their *shukravahi srotas*. And related to *shukravahi srotas*, males have a most common disease *vata astheela* which can be compared with benign prostate hyperplasia according to modern science. This disease is related to *astheela granthi* (prostate gland). In this article discussion will be done of prostate gland, it's disease and their treatment according to *ayurveda*.

KEYWORDS: *Astheela*, prostate gland, *ayurveda*, *shukravahi srotas*.

➤ INTRODUCTION

Detailed description of *Astheela granti* is not found in *ayurvedic* classics. Only brief description is given in *charak samhita* and *sushruta samhita*.

Name of the any disease is decided acc to the principle as mentioned below.

त एवापरिसङ्ख्येया भिद्यमाना भवन्ति हि।

रुजावर्णसमुत्थानसंस्थाननामाभिः।।

(च. सू. 18/42)^[1]

Disease are named according to *ruja* (*shoola*), *varna* (*pandu*, *haridra* etc), *samuthan* (*nidan*), *sthana* (*amashaya*, *parswa* etc), *sansthan* (*aakrati* or *swaroop* for eg:- *gulma*, *arbuda-tundikeri*, *shalook*, *masoorika*, *astheela* etc). According to these parameters, diseases are innumerable.

Astheela vyadhi is also named according to above given principle because in the case of *astheela vyadhi*, *astheela gland* becomes hard, cubic, just like a stone.

➤ DESCRIPTION OF SWAROOP (STRUCTURE) AND STHANA (LOCATION) OF ASTHEELA ACCORDING TO DIFFERENT CLASSICS

(1) *In sushruta samhita*

अष्टीलाश्मेति अष्टीला दीर्घवर्तुलपाषाणः अन्ये लौहकाराणां लौही दीर्घवर्तुलभाण्डिकामाहुः तया तुल्योऽश्मा अष्टीलाश्मा, सा चाष्टीलाश्मा प्रसिद्धः।

(ड. सु. सू. 7/15)^[2]

Acharya Sushruta has described *astheela* as stone. Long and round stone is called *astheela*. Long and round box of iron which is used by blacksmith is also known as *astheela*. A gland is of the same structure as above given description is known as *astheela* or *astheelashm*.

Acharya Dalhan commented on *Sushruta samhita nidan sthan 1/90* as below mentioned quotation.

उत्तरापथे दीर्घवर्तुलपाषाणविशेष इत्येके, चर्मकाराणां वर्तुलदीर्घा लौही भाण्डित्यपरे घनः संहतावयवः। आयतो दीर्घः। बहिरमार्गावरोधिनीम् बहिर्मागणि वातविण्मूत्राणि।

(ड.सु. नि 1/90)^[3]

According to *Acharya Dalhana*, a long and round stone like structure which is found in *uttara path* (urinary tract) is known as *astheela*. Long and round box of iron which is used by blacksmith is also known as *astheela*. Like that a solid and round structure which is found in the urinary tract of male, which obstruct the *mala* (feaces), *mootra* (urine), and *apana vayu* (flautulence), that diseased condition is known as *astheela granthi*.

(2) *In Charak samhita*

According to *Acharya Charak*, when the *pleeha* enlarges, then it seems glandular and hard in touch like a stone. Then it seems like round and flat stones which are found in river.

अबठीला दीर्घो लोहमयो ग्रन्थिलोहकारेणु प्रसिद्धः ।
(चक्रपाणि टीकाए च.चि. 13/37) [4]

According to above given quotation *astheela* is like long and round box of iron which is used by blacksmith.

(3) In Sharangdhar samhita

According to Acharya Sharangdhar, *astheela* is one of the 13 types of *mootraghat* and *astheela* is described by Acharya Sharangdhar as below mentioned quotation.

ततः परं द्वितीयं यत्रानिलः पाषाणग्रन्थिवद्वस्तौ वृत्तमुन्नतं मूत्रविण्मार्गरोधिनिं
व्याधिं कुर्यात् सोऽबठीलाद्वाच्यः ।
अयं तु वातरोगे पाठिताष्ठीलायास्तु बस्तिगतत्वाद्भिन्नः ।।^[5]

According to the “Deepika” teeka of sharangdhar which is written by aadhamalla, the second opinion on above written quotation is that due to vitiation of *vata* the gland which obstruct the *mala* and *mootra* is known as *astheela*.

(4) In Madhav nidan

According to Madhav nidan, *astheela* is also a type of *mootraghat*. He described the *astheela* according to below mentioned quotation.

आध्मापयन्बस्तिगुदं रुद्ध्वा वायुह्वयलोन्नताम् ।
कुर्यात्तीव्रार्तिमबठीलां मूत्रविण्मार्गरोधिनीम् ।। (मा.नि.31/4)^[6]

According to above mentioned quotation *adhamana* (Tympanitis or flautulence) is generated in *basti* and *guda* by vitiated *vata* and in between the *basti* and *guda* by obstructing the passage of them it forms *granthi* like *astheela*, which obstruct the passage of *mala* and *mootra*, that is called *astheela* disease.

(5) In Siddhant nidan:- Acharya Gadnath sain describes *astheela granthi* as below mentioned quotation.

पौरुषां तु बस्तिमूलस्थो ग्रन्थि विशेषाः प्रत्यक्षदृढतः स्यादिति प्रतीतिः
ह्यारिरविदाम् ।^[7]

According to him *astheela granthi* is situated at the junction of *mootrashaya* (urinary bladder) and *mootramarga* (urethra).

Above description of *swaroop* and *sthan* of *astheela granthi* clearly indicates that *astheela granthi* can be correlated with prostate gland.

➤ DISEASE OF ASTHEELA GRANTHI (PROSTATE GLAND) ACCORDING TO DIFFERENT AYURVEDIC CLASSICS

(1) IN SUSHRUTA SAMHITA:- Acharya sushruta describes disease of *astheela* as below mentioned quotation. The *apana vayu* situated in *malamarga* and *basti* gets vitiated, it increases the size of *astheela granthi* which results in obstruction of *mala* (stool), *mootra* (urine) and *apana vayu* (flatulence) occurs, from that severe pain in *basti* (urinary

bladder) also occurs. This diseased condition is called *vatastheela*.

Acharya Sushruta also describes *vataastheela* in *nidan sthan* as below mentioned quotation

अबठीलावद् धनं ग्रन्थिमूर्ध्वमायतमुन्नतम् ।
वाताबठीलां विजानीयाद्दहिमार्गवरोधिनीम् ।।

(सु. नि.1/90) [8]

Means that *astheela* is a gland which is hard like a stone, when it gets enlarge upwards and gets bulde it obstruct the passage of urine and stool. This diseased condition is known as *vataastheela*.

(2) IN ASHTANG HRIDAY:- Acharya Vagbhatt also describes disease of *astheela* same as *acharya sushuruta* as below mentioned quotation.

ह्यकृन्मार्गस्य बस्ते च वायुरन्तरमाश्रितः ।
अष्ठीलामं घनं ग्रन्थिं करोत्यचलमुन्नतम् ।
वाताबठीलेति साऽध्मानविण्मूत्रानिलसङ्गकृत् ।।

(अ.ह.नि. 9/23-24) [9]

Due to vitiated *vata* a glandular, hard stone like, stable, and prominent structure occurs between the passage of *malamarga* and *basti*, which obstruct the passage of *mala*, *mootra*, *apana vayu*, because of obstruction of *mala*, *mootra*, *apana vayu* symptoms like tympanitis, *shoola* etc occurs.

Above mentioned both descriptions clearly indicated towards prostate gland enlargement according to modern science.

Enlargement of prostate gland occurs in many conditions like:

- Benign prostate hyperplasia.
- Prostatitis.
- Prostate cancer.

(3) Other diseased condition of prostate according to modern science

Tuberculosis of prostate:-The actual size of prostate decreases in this disease. The symptoms like dysurea, burning maturation, painful maturation, and heamaturia occurs in this disease.

Prostate-rectal fistula:-It can be occur at the time of surgery of rectum or prostate. The symptoms like chronic infection, pain in urinary bladder and anorectal canal, discharge of urine from anal canal etc can be occur.

➤ TREATMENT OF THE DISEASES OF THE PROSTATE ACCORDING TO AYURVEDA

(1) ACCORDING TO SUSHRUTA SAMHITA:- Acharya sushruta describes the treatment of *astheela vyadhi* according to below mentioned quotation:-

According to above mentioned quotation *astheela* and *pratiastheela* should be treated same as *vidradhi* (abscess). Acharya Sushruta describes the treatment of *vidradhi* in *chikitsa sthan* chapter no16. According to

that *apakva antarvidradhi* (internal abscess without pus collection) should be treated with *kwath* of *varunadi gana* with the anupan of *ushakadi gana*. *Asthapan* and *anuvasan basti* should be prescribed for the patient. Dietary regimen should be according to *doshik involvement* and *choorna* of *sehijan vrikcha* bark should be used internally.

Acharya Sushruta also told the treatment of *astheela* in *sutra sthan* chapter no.46.

सक्षारं मधुरं चैव शीर्णं वृत्तं कफापहम् ।
भेदनं दीपनं हामानाऽऽष्ठीऽऽलानुलघु ॥

(सु.सू. 46/220)^[10]

According to above mentioned quotation *sheerna vrinta* (a herbal medicine) is *ksharyukta* (alkali), *madhur*, *kaphanashak*, *bhedan*, *agnideepak*, and *hridya* and it is very useful in *aanah*(constipation). Due to these properties it is prescribed in *astheela vyadhi*. According to *acharya dalhan*,

अष्ठीला मूत्राष्ठीला न, पुनरनिलाष्ठीला ,
शीर्णवृन्तस्यमूत्रं वकारहारित्वादवस्थात्रयेः प;
आनाहश्चाष्ठीला चानाहाष्ठीलम, तन्ननुदतीति ॥

(डल्हण सु. सू. 46 /220)^[11]

Sheernavrinta should be used when *anah lakshan* is present with *astheela*, *mootraastheela*, *vataastheela*.

(2) ACCORDING TO CHARAK SAMHITA:-
Acharya Charak described the treatment of *astheela* according to below mentioned quotation..

वस्तिमुत्तरवस्ति च सर्वेषामेव दापयेत् ।

(च. स .9/50)^[12]

According to him all types of disease which are related to *basti* should be treated with *basti* and *uttar basti*, and along with the *basti mootrakrich nashak* treatment also should be prescribed.

(3) ACCORDING TO YUKTI:- Besides the above given classical treatment of *astheela vyadhi*, treatment according to *yukti* also can be done, which may be according to *nidan* of disease, *doshik involvement* of disease, *samprapti* of disease, symptoms of disease, complications of disease.

According to modern science the main causes of BPH are ageing and higher serum androgen level so we should find the drugs in ayurveda which works on anti ageing factors and the drugs which have 5 a reeducates inhibitor substances which reduces the level of serum androgens, according to *ayurveda* the main cause of *astheela vyadhi*

is vitiation of *vayu*, in *ayurved* two types of treatment has been indicated for pacification of any *dosha*, one is *shodhan* (elimination of vitiated *doshas*) and another one is *shaman*(pacification of vitiated *doshas* by using oral medicines). For the pacification of vitiated vata dosha, *shodhan chikitsa* advocated in *ayurvedic* classics is *basti* therapy. For *shaman* oral medicines in various forms are found in classics of *ayurveda*. According to symptoms, according to modern science and *ayurvedic* science the drugs which works on urinary system are most effective for BPH, because feeling of incomplete bladder emptying, frequency, intermittency, urgency, weak streame, straining and nocturia are main symptoms of BPH. So according to *yukti* the line of treatment for management of BPH as per *ayurvedic* classics and modern knowledge may be as follows.

The drugs which have following properties like:

- (1) **Vrishya and Rasayan:-** For anti ageing.
- (2) **Anti inflammatory drugs (Shothnashak):-**For reducing the size of BPH.
- (3) **Vata and kapha shamak:-**For pacification of vitiate *doshas*
- (4) **The drugs which has 5a reductase inhibitory activity**
- (5) **Diuretic (Mootral):-** For symptomatic treatment.

➤ CONCLUSION

So it can be concluded that in *ayurvedic* classics, detailed description of *astheela vyadhi* is not available, but almost all *acharyas* have described *astheela* under the heading of *mootra-vikara*. *Acharya charak*, *sushruta*, *vagbhata*, *madhav*, *sharangdha* etc. have described *astheela vyadhi* under the heading of *mootraghata*. and treatment of *astheela vyadhi* is also described according to *mootraghata*, means the drugs which works on urinary system, also works on *astheela vyadhi*. According to symptoms and pathology of *astheela vyadhi*, it can be correlated with the disease of prostate gland. According to *ayurveda* the treatment of prostate gland disease like BPH, prostatitis, prostate cancer, tuberculosis of prostate, prosto-rectal fistula etc. are topics of further research.

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